

THE
VINAYA PITAKAM:

ONE OF
THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN
THE PÂLI LANGUAGE.

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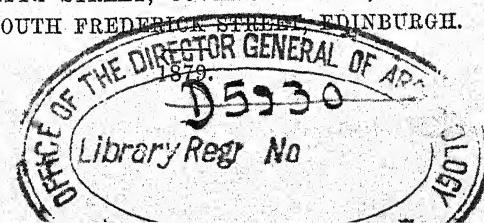
VOL I.
THE MAHÂVAGGA.

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THE MAHĀVAGGA, WHICH THE EDITOR DEEMED DESIRABLE
TO PUBLISH FIRST, IS, IN INDIA, RECKONED AS THE
THIRD PART OF THE WHOLE PITAKA.

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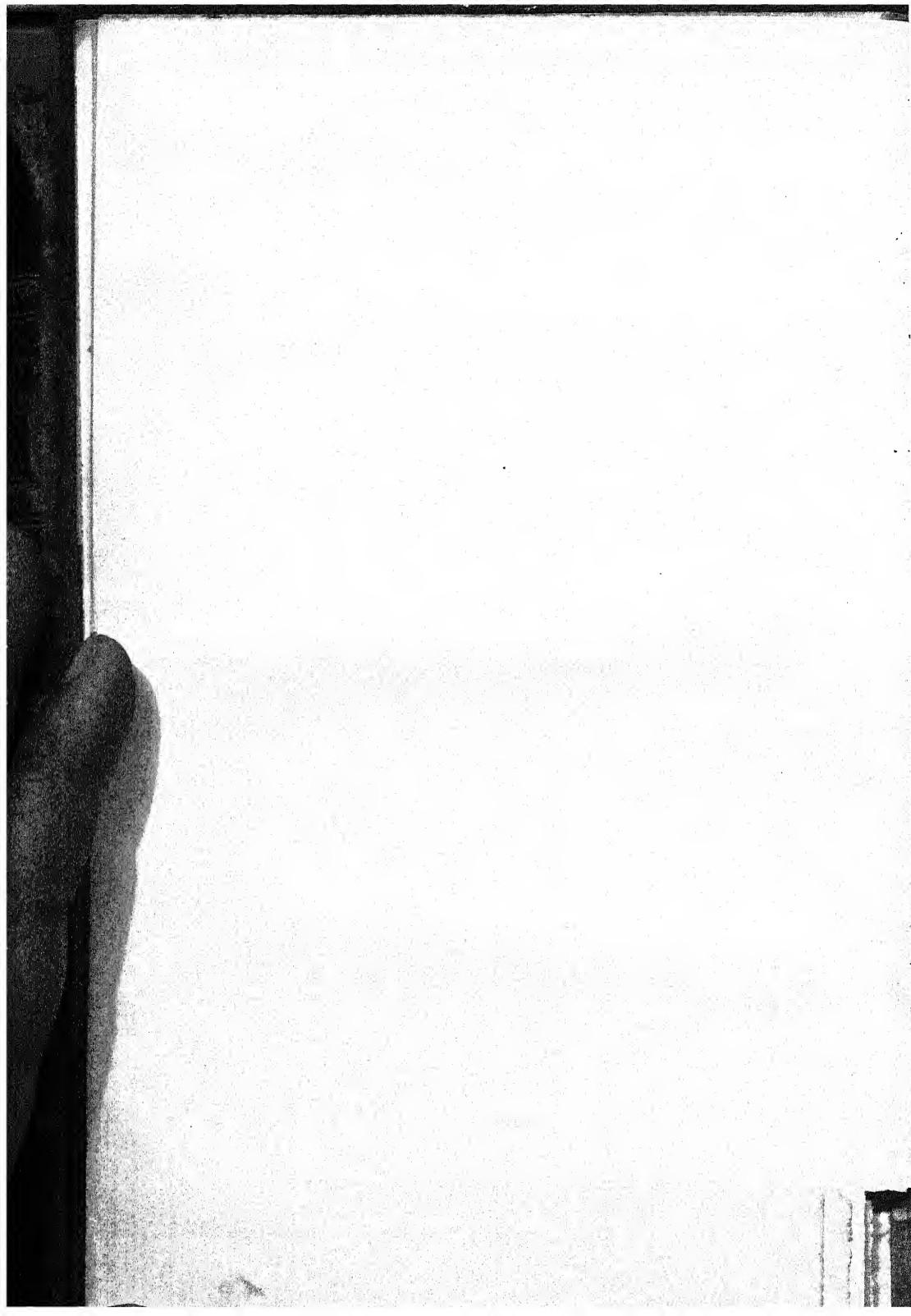
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INTRODUCTION.

In editing the text of the MAHÂVAGGA, as the first instalment of a complete edition of the Pâli VINAYA PI{TAKA}, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

the original text, and will study it from his own particular point of view; hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.¹ This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (Piṭaka), of which one comprised the Vinaya and the other the Dhamma; and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a DVIPITAKA, but knew nothing of the Tipiṭaka)

¹ Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: yo . . . aññatitthiyapubbo imasmim dhammadvinayē ākāñhati pabbajjam,—ayam dhammo ayam vinayo idam satthu sāsanam,—dhammadharo vinayadharo mātikādharo.—Kassapa says when assembling the Bhikkhus in Rājagaha: dhammañ ca vinayañ ca samgāyāma.—A juxtaposition of Dhamma with Vinaya is met with even in the Pātimokkhā (dhammavādī—vinayavādī, Minayeff, Prāt. p. 5, line 14).—These passages at the same time prove that Dhammadvinaya is a Dvandva-compound, and not a Tatpurusha, as M. Feer (*Etudes Bouddhiques*, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahâvagga. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Râjagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upâli respecting the Vinaya." Whereupon Kassapa questioned Upâli respecting the Vinaya. This being done, he addressed a second speech to the assembly: "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ânanda about the Dhamma." Whereupon he questioned Ânanda respecting the five collections (pañca nikâyâ), beginning with the Brahmajâlasutta. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five Nikâyas are undoubtedly the five well-known collections included in the Suttapiṭaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapiṭaka was even at that time well known; the collection of the Abhidhammapiṭaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Piṭakas; and it was generally supposed that, in the council held after Buddha's death, it had not been admitted by the Theras into the collection of the Dhammadvinaya or of the Jinavacana.¹

The important difference between the more recent Buddhist literature and that of the more ancient period,

¹ This term is used in the grammar of Kaccâyanâ (p. 33, ed. Senart) as denoting the whole of Buddha's discourses.

viz. the transition from the Dvипitaka to the Tipitaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dīghanikāya.¹ The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council. In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, "If the congregation is ready, I will question Ānanda about the Dhamma." But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras: "Which of the two collections (pitaka) shall we proceed with first?" and they answer, "The collection of the Suttanta." This collection, beginning with the Brahmajāla, is then revised: they then pass on to the second part of the Dhamma, namely, the Abhidhamma; and in this manner the revision of the Dhammadvinaya is brought to a close.²

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

¹ Compare Turnour, in the Journal Asiatic Society, of Bengal, vol. vi. p 510, *et seq.*

² A valuable testimony of the earlier existence of a Dvипitaka is also contained in the Mahāparinibbānasutta (p. 39): tāni padavyāñjanāni sādhukam uggahetvā sutte otāretabbāni vinaye sandassetabbāni.—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapitaka. It is required of a teacher that he should be able to instruct his pupil: abhidhamme vinetum abhivinaye vinetum (*Mahāvagga*, I. 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: ingha tvam suttante vā gāthāyo vā abhidhammam vā pariyāpuṇassu, pacchā vinayam pariyapunissasiti. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhavamsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Patisambhidā, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapitaka is one in the Bhikkhunivibhaṅga (96th Pācittiya: suttante okāsam kārāpetvā vinayam vā abhidhammam vā puechati), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation.

known as the Abhidhamma, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya; and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two Piṭakas.

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.¹ This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the Vinayapiṭaka in this way. It is important therefore, in reading the Vinayapiṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Pitaka.

Looking at what is essential in the Vinayapiṭaka, we may define it as a collection of rules regulating the outward conduct of the *Samgha* and *Bhikkhus*.² It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the *Samgha* and the *Bhikkhus*.³ The Dhamma, on the other hand, includes

¹ For instance, the passages in *Mahāvagga*, I. 6. 38–46, are also found in the *SuttaPiṭaka* under the title of *Anattalakkhanasutta*, and those in *Mahāvagga*, VI. 28–30, are almost identical with parts of the *Mahāparinibbānasutta*. Compare also M. Féer's *Etudes Bouddhiques*, pp. 202–205.

² No direct mention is made in the Vinaya of laymen (*upāsaka*) associated with the *Samgha*, except that the rules regulate the conduct of the *Bhikkhus* towards laymen, their reception as *Upāsakas*, etc.

³ The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the *Bhikkhus* but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,¹ belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma : and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.²

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof; but intrinsic evidence clearly points to this fact: and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Samgha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: dānakathā sīlakathā, saggakathā, kāmānam ādinavō, okāro, sāmkileso, nekkhamme ānisamso.

¹ In the Cullavagga we have the striking remark: ayam dhammadvinayao ekaraso vimūtiraso.

² The Cullavagga relates how Upāli delivered the doctrines of the Vinaya to the Bhikkhus; the audience stand while listening to them “dhammagāravena.” He who spreads false doctrines concerning the Vinaya is called an adhamma vādi (*Mahāvagga*, X, 5, 4). King Asoka, in the inscription at Bairāt (*Corpus Inscr.* plate xv.), reckons the vinayasamākāse among the dhammapaliyāyāni.

trust Dhamma and Samgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Samgha.

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development; this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,¹ and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed.

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya.

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the Pâtimokkha, and is

¹ It may be said that the Upanishads form the Dhamma, and the Kalpasûtras, Grâhyasûtras, etc., the Vinaya of the Brahmans.

XVI THE PÂTIMOKKHA AS THE FOUNDATION OF THE VINAYA.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pâtimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pâli scholars. Mr. Rhys Davids¹ considers the Pâtimokkha of more recent origin than the works which form the great *complexus* of the Tipîtaka, and assumes that at the time when the latter works were collected, the Pâtimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pâtimokkha in its entirety and in its original form in the Vinayapitaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhañga² is nothing more than an extended reading of the Pâtimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself; and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhañga, the Pâtimokkha being subsequently extracted from it; or whether the Pâtimokkha alone was the older portion, the additional matter of the Vibhañga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

¹ Ancient Coins and Measures of Ceylon, p. 6; Buddhism, p. 163.

² Vibhañga is the collective name for the two closely connected works which in the MSS. are called Pârâjika and Pâcittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves; each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pâtimokkha, without the commentary of the Vibhañga, we find that they constitute one uninterrupted whole;¹ and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhañga.²

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (*kuladûsaka pâpasamâcâra*). The following account of these proceedings is given in the Pâtimokkha.³

The Bhikkhus are to remonstrate with the accused upon his course of life,⁴ and pronounce upon him sentence of banishment from his place of abode.⁵ If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence; and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.⁶ If this also proves of no avail, he is guilty of “*Samghâdisesa*,” and has to submit to the penalty of the Mânatta; and thereupon, before the assembled congregation, by the cere-

¹ This is not the case with the precepts of Buddha when extracted from the Mahâvagga or Cullavagga.

² For example: *tassa bhikkhuno*, in the 49th Pâcittiya; *tathâvâdinâ bhikkhunâ*, in the 69th Pâcittiya.

³ See the last rule of the Terasuddessa (Minayeff, p. 6).

⁴ So bhikkhu bhikkhûhi evam assa vacanîyo, etc.

⁵ Pakkamatâ áyasmâ imamlâ ávâsâ, alân te idha vâsemâ 'ti.

⁶ So bhikkhu bhikkhûhi yâvatatîyam samanubhâsitabbo tassa patinissaggâya.

mony of the Abbhâna, it is to be shown that the penance has been undergone.

Now the details which the Vibhañga furnishes with regard to this rule of the Pâtîmokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhañga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies; but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation.¹

The picture of the proceedings against the Assajipunabba-sukâ bhikkhû, as presented by the account in the Vibhañga, differs much more from the text of the Pâtîmokkha. Buddha gives the following precept regarding this proceeding: pâthamam Assajipunabbasukâ bhikkhû codetabbâ, codetvâ sâretabbâ, sâretvâ âpattim ropetabbâ, âpattim ropetvâ vyattena bhikkhunâ patibalena samgho nîpetabbo: sunñatu me bhante samgho. ime Assajipunabbasukâ bhikkhû kuladûsakâ pâpasamâcârâ. . . yadi samghassa pattakallam, samgho Assajipunabbasukânâm bhikkhûnâm Kitâgirismâ pabbâjaniyakammam kareyya na Assajipunabbasukehi bhikkhûhi Kitâgirismim vatthabban ti, etc. In place of the repeated

¹ The explanations exactly follow the text, as far as the words alan te idha vâsenâ 'ti (Minayeff, p. 6, l. 16); but then they prescribe a second and a third repetition of the same procedure (dutiyam pi vattabbo, tatiyam pi vattabbo), and then go on to say: so bhikkhu samghamajjhama pi âkâdliitvâ vattabbo: mâyasmâ evam avaca . . . dutiyam pi vattabbo, tatiyam pi vattabbo. Then: so bhikkhu samanubhâsitabbo. The samanubhâsanâ is then described as a flatticatutthap kammam. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pâtimokkha, we find in these statements a peculiar ecclesiastical decree (*Samghakamma*), fulfilled by the *Samgha*, of which the Pâtimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (*patippassaddhi*) of the *Kamma*, not by the ancient ceremonies of the Mânatta and of the Abbhâna. It deserves to be noticed that in the same way as the *Pabbâjaniyakamma* is not mentioned in the Pâtimokkha, neither is there any mention of the similar proceedings of the *Ukkhepaniyakamma*, etc., however much occasion for it might appear.¹

It seems to me unnecessary here to give any further enumeration of instances where the Pâtimokkha proves itself to be the older, as compared with what has been added in the Vibhañga. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the Vinaya, the Mâhavagga and the Cullavagga,² although they do not stand in the same direct relation to the Pâtimokkha as does the Vibhañga, nevertheless distinctly presuppose its existence. The Mahâvagga³ gives precepts concerning the recital of the Pâtimokkha, which put it beyond a doubt that the name Pâtimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Mahâvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pâtimokkha)

¹ For instance, in the 68th Pâcittiya we should expect to find some mention of the Ukkhepaniyakamma pâpikâya ditthiyâ appatinissagge. The text of this Pâcittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the *Pabbâjaniyakamma*.

² The Parivâra, the fifth Book of the *Vinayapitaka*, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the Vinaya.

³ II. 15. 1.

threatened with penance, and such as were added at a later period (in the Mahâvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pâtimokkha in this case uses the expressions Pârâjika, Samghâdisesa, Pâcittiya, etc. Now the circle of offences which constitute a Pâcittiya, etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pâtimokkha, they avoided using the expression Pâcittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pâtimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkata; if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pâtimokkha was, in general, avoided in the detailed explanations of the Mahâvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pâtimokkha, as if to something that had already been determined elsewhere.¹

The proofs given will be sufficient to show that the Pâtimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pâtimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

¹ Compare ukkoṭanakam pâcittiyam, Mahâvagga, IV. 16, 26, with reference to the 63rd Pâcittiya; anâdariye pâcittiyam, Mahâvagga, IV. 17, 7, 8, with reference to the 54th Pâcittiya. At times an allusion is made by the formula, yathâdhammo kâretabbo, to the penance prescribed in the Pâtimokkha for a transgression; for instance, Mahâvagga, I. 49, 6, with reference to the 65th Pâcittiya; Mahâvagga, VI. 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapiṭaka was subsequently taken in hand, were all admitted into it.¹

With regard to their form of expression, these explanations did not pretend to come from Buddha himself; there was no admixture of narrative or dialogical elements; it was a simple commentary on the words of the Pātimokkha, without any ornamentation.²

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokkha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a HISTORY to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not.³ This is

¹ The greater portion of this commentary on the Pātimokkha has naturally found its place in the Vibhaṅga in the discussion of the several Sikkhāpada, of which the Pātimokkha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhaṅga—were last added to it. Only one part of this ancient commentary on the Pātimokkha has been placed outside the Vibhaṅga: the explanation of the formulas which introduce the recitation of the Pātimokkha has been admitted into the Mahāvagga (II. 3), together with these formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhaṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinayapiṭaka in its present form, and that at the time of the redaction of the Pitaka the older work was admitted into it.

² The small portion of this commentary that is contained in the Mahāvagga (II. 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhaṅga, the address bhikkhave (*i.e.* “O monks”) is added in these explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

³ A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhaṅga (the text of the Pātimokkha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii–xix) with regard to the proceedings against the kuladūsaka pāpasamācāra.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pâtimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pâtimokkha, enriched with histories, is contained in the first two of the five parts of the Vinayapitaka, and bears the title of VIBHAÑGA.

While the Vibhañga stands in the closest relation to the Pâtimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pâtimokkha—most probably about the same time in which the Vibhañga originated: an endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Samgha. They gave a detailed and connected account of the admission into the Samgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHÂVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhañga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahâvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhañga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.¹ The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, *i.e.* the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaipulya-sūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTAPI-TAKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

¹ In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Pilindavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI. 15) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunabbasukā bhikkhū occurs in the Vibhaṅga (Samghādis. 18), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary; it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks.

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pātimokkha. If we may reckon the confessional-meetings, at which the Pātimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old.

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya; the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form; if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pātimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttapiṭaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous.

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS.

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death; this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,¹ at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it; if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

¹ We here leave the assembly held under King Kanishka entirely out of the question.

We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pāli Tipiṭaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapiṭaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. “Do not grieve, do not lament,” he is said to have said to the believers; “it is well, that we have been relieved of the great Master’s presence; we were oppressed by him, when he said: ‘this is permitted to you, this is not permitted.’ In future, we can do as we like, and not do as we do not like.” In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha’s disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Rājagaha, the royal residence of the ruler of Magadha, in order to collect the Master’s precepts in an authentic form. It has already been said above, how, during the seven months’ sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upāli, the Dhamma with Ānanda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pâli text of which has recently been printed by Prof. Childers. This Sutta¹ gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

¹ pp. 67, 68, in the edition of Childers.

where, we should certainly have expected to find here some allusion to the great authentic depositions of Dhamma and Vinaya after Buddha's death, which, according to the general belief of Buddhists, established a firm standard, according to which such differences could be judged and have been judged through many centuries. There is not the slightest trace of any such allusion to this Council. This silence is as valuable as the most direct testimony: it shows that the author of the *Mahāparinibbāna Sutta* did not know anything of the first Council.¹

We may assume, with some probability, that the fact of the second Council does not play an unimportant part among those circumstances which led to the origin of the legends concerning the first Council; such dualisms of the same occurrences are, as is well known, often met with in historical legends. The ideas, out of which the story arose, can scarcely be considered doubtful. Buddha was

¹ I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpar. S. (pp. 67, 68). Kassapa says to the Bhikkhus: *tatrāvuso ye te bhikkhū avītarāgā appekacce bāhā paggyayha kandanti chinnapapātam papanti āvatānti vivatānti: atikhippam bhagavā parinibbuto, atikhippam sugato parinibbuto, atikhippam cakkhum loke antarahitān ti, ye pana te bhikkhū vītarāgā te satā sampajānā adhiyāsenti: anicca sampakñāra tam kut' ettha labbhā 'ti. atha khv āhanā āvuso te bhikkhū etad arocām* (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): *alam āvuso mā socittha mā paridevittha, nanv etam āvuso bhagavatā paṭigace' eva akkhātam, sabbe' eva piyehi manāpēhi nānābhāvo vinābhāvo aññathābhāvo, tam kut' ettha āvuso labbhā yan tam jātam bhūtam samkhatam palokadhamman tam vata mā palujīti, n'etam thānam vijjatīti. tena kho pana samayena āvuso Subhaddo nāma buddha-pabbajito tassam parisayam nisimmo hoti. atha kho avuso Subhaddo buddha-pabbajito te bhikkhū etad avoca: alam āvuso mā socittha mā paridevittha, sumuttā mayam tena mahāsamapena, upaddutā ca mayam homa idam vo kappati idam vo na kappatīti, idāni pana mayam yam icchissāma tam karissāma, yam na icchissāma na tam karissāma 'ti, etc.*—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: *handa mayam āvuso dhammañ ca vinayañ ca samgāyāma, pure adhammo dippati dhamino paṭibāhiyati, etc.*—The whole of this story is taken from the Mahāpar.-Sutta; but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition it is not difficult to understand, and characteristic. In the Mahāpar.-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.

dead; the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesāli furnished the necessary materials.¹

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesāli. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines; it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

¹ The influence exercised by the tradition of the second Council upon the first also explains why the first is called Vinayasamgiti in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesālī; and the ten erroneous doctrines were rejected.

With this the CULLAVAGGA closes its report of the assembly at Vesālī. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The Dīpavamsa, for instance, says (5, 26, and following):—

“The eight mighty Theras destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked Bhikkhus and put down the false doctrine, the eight powerful Theras selected 700 Arhats in order to purify their own doctrine; selecting the best ones, they made a revision of the Dhamma. In the famous city of Vesālī, in the Kūṭagāra hall, this second assembly was brought to a close after a period of eight months.”

The difference between the earlier and the later account of the Council held at Vesālī is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts; the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesālī probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a Dhammasamgha was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa.

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this: the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained; but we must first consider the THIRD Council, held under King DHAMMÂSOKA. As is well known, the tradition¹ in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it. The Bhikkhus advised him to invite the aged teacher MOGGALIPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggaliputta then selected, from among the great host of Bhikkhus

¹ The tradition is contained in the Dipavamsa, the Mahâvamsa, and the Samantapâsâdikâ of Buddhaghosa. In the concluding chapter of the Cullavagga, the first two Councils only are spoken of.

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced; Moggaliputta then, in a treatise called Kathâvatthu, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pâli Abhidhamma.

In the domains of northern Buddhism there is but little said concerning the third Council.¹ But it is incorrect to suppose that it was wholly unknown² there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesâlî and Pâtaliputra is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggaliputta, to whom is attributed the leading part at the Council of Pâtaliputra, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption); he was, in fact, merely the head of *one* school. The Council, at which Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

¹ Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PIÂAKA agree in alluding only to two. There is no mention whatever of a Council at Pâtaliputra." In this the Chinese texts correspond perfectly with the Pâli versions of the Vinaya Piâaka, which likewise mention only two Councils; but we must beware not to conclude from this that the third Council is a mere invention.

² See the remarks of Köppen, die Religion des Buddha, vol. i. p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggaliputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name.¹ As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred; that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

¹ In Hiouen Thsang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammâsoka he always calls WOU-YEOU, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. Ths.*, vol. i. p. 414): "Dans la première centaine d'années qui suivit le Nirvâna, il y eut un roi nommé 'O-chou-kia, qui était l'arrière-petit-fils du roi Pin-pi-so-lo (Bimbisâra). Il quitta la ville de la maison du roi (Râjagrîha), transféra sa cour à Po-teh'a-li (Pâtaliputra) et fit construire une seconde enceinte autour de l'ancienne ville." Shortly before and afterwards Dhammâsoka is spoken of under the name of Wou-yeou. This is the only passage where Hiouen Thsang uses the name 'O-chou-kia. It seems undoubted that the author here understood 'O-chou-kia and Wou-yeou to be two different persons.

The Councils of Vesâli and Pâtaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesâli and that of Pâtaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathâvatthu at the Council of Pâtaliputta.¹ The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesâli, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (*i.e.* of the whole Pitaka, with the exception of this story of the Councils, and of the Parivâra) and the Councils of Vesâli and Pâtaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

¹ It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical dogmatizing, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunîs.¹ It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same diaskeuasis which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

¹ The Bhikkhunîs are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (*Pârâjika Pâcittiya—Mahâvagga Cullavagga*), we find the regulations referring to the Bhikkhunîs collected in two passages, in the *Bhikkhuniyibhâṅga* at the end of the Pâcittiya, and at the end of the Cullavagga before the story of the Councils.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesālī. The materials for comparing the points disputed at Vesālī with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points;¹ that, in fact, it does not know of the propositions discussed at Vesālī. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten *Vatthu*. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules; but the cases upon which the controversy at Vesālī turned are not specified.² The texts of the Pārājika and Pācittiya—with the unwearied minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

¹ There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

² I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here; the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesâlî. The discussion of the ten propositions is given in the form of an account of the Council at Vesâlî, as an appendix at the end of the Vinaya; this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that

IT IS OLDER THAN THE COUNCIL OF VESÂLÎ.

Probably, however, not much older. If we fix the date of the composition of the Vinayapitaka, as handed down to us, too long BEFORE the Council held at Vesâlî, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pâtaliputta being made the capital of the kingdom of Magadha, as contained in the Vinaya.¹ According to the statement of Hiouen Thsang, King Kâlásoka, in whose reign the Council of Vesâlî was held, is said to have changed his residence, and removed to Pâtaliputra; and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahâvamsa (p. 17, l. 4) is correct. The removing of the residence of the Magadha kings to Pâtaliputra must be anterior to the redaction of the Vinaya Pitaka as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

1. The Genesis of the Pâtimokkha. The earliest beginnings of the Dhamma literature.

¹ Mahâvagga, VI. 28, 8. Compare Mahâparinibb. S., p. 13.

2. The formation of the Commentary on the Pâtimokkha, which is included in the Vibhaṅga.
3. The Vibhaṅga is compiled; the Mahâvagga and the Cullavagga are composed; origin of the main substance of the Suttanta literature.
4. COUNCIL AT VESÂLÎ.
5. Origin of the legends of the Council at Râjagaha; composition of the closing chapter of the Vinaya.
6. Schisms in the Buddhist community; origin of the Abhidhamma.
7. COUNCIL AT PÂTALIPUTTA; the Kathâvatthu.

If, as is justified by Asoka's inscriptions, we assume the year 265 B.C. as the approximate date of his coronation, and we calculate 118 years back from this to the Council at Vesâlî—in accordance with the chronological system of the Mahâvamsa and Dipavamsa¹—we shall find the date

¹ I agree perfectly with the remarks made by Dr. Bühler respecting the Sinhalese chronology: "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusâra, where Brahmins and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as a fact." I believe I may be justified in agreeing to this judgment of Dr. Bühler, even though I do not share his opinion that the edicts of Sahasrâm and Rupnâth contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (*upâsaka*), does not seem to me to have been correctly treated by Dr. Bühler. The inscription of Sahasrâm reads: ||||| iyâni savachalâni; the inscription of Rupnâth: sâtirakekâni adhitî [ni va[sâ]]. Dr. Bühler's transcription of this inscription reads adhitisâni; in the drawing in the *Corpus Inscriptionum* (Vol. I. Pl. XIV.), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yâ rather than sâ in the passage in question, and the reading yâ is also confirmed by the Sahasrâm edict. It seems to me, therefore, that the only accredited reading is adhitiyâni (or adhatiyâni), and this is undoubtedly the same as addhatayya and addhatiya of the Pâli and addhaijja of the Jaina Prâkrit, which signifies "two and a half." The King, therefore, was not an Upâsaka for thirty-two and a half years and more, but for thirty years less. Dr. Bühler's principal argument in favour of the supposition that the inscriptions were made by Asoka is this: that it is only the long reign of this monarch, of all the kings of the Maurya dynasty, which tallies with the numbers given in the inscriptions. My opinion is that the inscriptions might have been made by any Maurya king, who had reigned for at least about four years; and the Community mentioned might be any one of the numerous sects of that time, and—considering the expression "vivutha"—any other rather than the Buddhist. If the King was nevertheless Asoka, and the Samgha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Samgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism; on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of; and, if nowhere else, they at all events found in the texts of the Brâhmaṇa, of the Sûtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudîpa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.¹

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts.² We pass on to an examination regarding that school, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself.

¹ The edict of Bairāt has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them; to me this seems altogether wrong. King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen. He intended in no way to draw up a list of *all* the sayings of Buddha which the King considered as authentic, but to give a selection of those which he held to be specially deserving of study. The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation. First of all the Pāli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles. Compare, for instance, the names which Buddha gives at the end of the Brahmajālasutta (Sept Suttas, p. 57) to this discourse (Athajāla, Dhammajāla, Brahmajāla, Ditthijāla, Anuttarasamgāmavijaya), or let us ask, who, at a first glance, would recognize the identity of the Pārājika and Pācittiya with the Suttavibhāga, or the identity of the Agamas with the Nikāyas, etc. Thus the "Moneyasuta," to which the inscription alludes, may be identical with the Sāmaññaphalasutta, if we must not rather identify it with the little discourse contained in the Tikanipāta of the Aṅguttara-Nikāya which begins: "Tinimāni bhikkhave moneyyāni" (see the Apāyavagga; fol. jhai of the Phayre MS.). The "Munigāthā" most probably are the twelfth Sutta of the Suttanipāta. The "Lāghulovāda," concerning falsehood, which is mentioned in the inscription, is the Ambalathikarāhulovāda, the sixty-first among the Suttas of the Majjhima-Nikāya. The Vinayasamākasa (= vinaya-samākarsha) is, I think, certainly not the Parivāra, as Mr. Davids once supposed. This work, at least to judge from the Pāli version which is the only one I know, is undoubtedly of more recent date than Asoka; besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles. The expression "substance of the Vinaya" seems to me to apply very well to the Pātimokha. The meaning of the title Anāgatabhayāni can be gathered from the Arāñnikānāgatabhayasutta of the Aṅguttaranikāya (given in the Suttasangaha, MS. Orient, fol. 939, of the Royal Library in Berlin, fol. cam). This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc. (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings.

² The opinion of Professor Wassiljew (Der Buddhismus, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct. It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools.

Among the historical traditions of the Mahâvihâra in Ceylon,¹ there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death; and we have several other similar accounts from the northern records.² The various names in the different reports do not always correspond exactly; not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pâli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the THERAS (mûlatheravâda); of course the Sinhalese church considers itself as belonging to this party. That the name THERAVÂDÎ was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Hiouen Thsang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the VIBHAJJAVÂDÎ (Vibhajyavâdinas). From

¹ The historical portions of the great Atthakathâ of the Mahâvihâra form the basis not only of the historical statements of Buddhaghosa, but also of the histories Dipavamsa and Mahâvamsa. I intend to give a proof of this in my edition of the Dipavamsa.

² Compare Wassiljew, *i. c.* p. 249 ff., Târanâtha, Geschichte des Buddhismus (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsaṅghikās and Sammatiyās,¹ we find, by the side of two other groups of schools² which are in close affinity, the following third group: the Sarvāstivādinas, VIBHAJJAVĀDINAS, Mahīcāsakās, Dharmaguptakās, Kācyapīyās, Saṃkrāntikās (by the side of the last we also find the Tāmraçātiyās mentioned here, which seem to be identical with or clearly related to them).³ Now the historical literature of Ceylon corresponding with the above gives the following group: the THERAVĀDÎ, Mahimsāsakā, Sabbatthavādî, Dhammaguttikā, Kassapikā, Saṃkantikā, Suttavādî. If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravādî with the Vibhajjavādinas.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvamsa concerning the third Council held under King Asoka. Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers: Which doctrine did Buddha himself proclaim? They answered: He was a VIBHAJJAVĀDÎ. Whereupon the King turned to the Thera Moggaliputta:—

vibhajjavādî sambuddho hoti bhante 'ti âha so,
thero âmâ 'ti etc.⁴

The result seems certain: if the appellation Vibhajjavādî was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavādî,

¹ Tāranātha, *l. c.* pp. 271, 272.

² In the centre of one of these groups stand the Mahāsaṅghikās; in that of the other the Vatsīputriyās.

³ Tāranātha, *l. c.* p. 273.

⁴ To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga: “acariyānam vibhajjapadānam (vibhajjavādinam?) Tambapaññidispapasādakā-nam Mahāvihāravāsinam.” See also Minayeff, in his Introduction to the Prātimoksha, p. ix.

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it.

A somewhat different statement is given by FA HIAN,¹ who makes the express remark that the Vinaya used in Ceylon belonged to the Mahîcâsakâs. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahîcâsakas as one of those sects which had gone off from the true faith ; and, secondly, Hiouen Thsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahîcâsakas. Yet this, at least, seems to result from Fah Hian's statement: the Vinaya of the Mahîcâsaka school must be remarkably like the version of the Vinayapitaka handed down in Ceylon.² Through the kindness of Mr. BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

¹ Beal, Buddhist Pilgrims, p. 165.

² It is probably not accidental that the Dîpavâmsa mentions the Mahîsâsakâ first among those schools which branched off from the Theravâda, and that the northern Buddhists also are in the habit of mentioning the Vibhajyavâdinas and the Mahîcâsakâs side by side.

Vinaya of the Mahîcâsaka-school, and to be enabled to compare it with the Pâli Vinaya. I shall, therefore, here communicate the remarks which Mr. Beal has had the kindness to send me relating to the Mahîcâsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pâli version.

Mr. Beal writes :

1. "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pâli.¹ In the case of the Mahisâsakas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pârâjika. The second section of the first division includes the 23 (13 ?) Samghâdisesa rules. The third section of the first division is called Wou-teng, *i.e.* the Anityâ dhammâ. The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyâ. The fifth section of the first division includes the 91 (92 ?) Pâcittiya rules.

2. "The SECOND DIVISION includes eight rules for the Bhikkhunîs, called the eight Pârâjika rules. The remaining sections of this division contain rules for the Bhikkhunîs similar to those for the Bhikkhus.²

3. "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,³ 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHÂVAGGA of the Pâli.

4. "THE FOURTH DIVISION contains, 1st, a section called Mih-tsang, *i.e.* Adhikaraña-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Samgha-kamma).⁴

5. THE FIFTH DIVISION contains miscellaneous rules, and

¹ This is the division into the five works Pârâjika, etc.

² As yet all the data agree exactly with the Pâli Vibhaṅga, except that no mention is here made of the short chapters which in the Pâli redaction come in after the Pâcittiya.

³ This corresponds with the first chapters of the Pâli Mahâvagga.

⁴ This corresponds with the first four Khandhas of the Cullavagga.

evidently agrees with the Pāli Parivāra.¹ Under this last division, we have in Chinese the history of the Councils.

"In order to test the identity of the Pāli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHISASAKA school.

"The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz. that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics.

"Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of wass. The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments; at the end of the three months Buddha goes to him and reproves him for his neglect.²

"Buddha then proceeds with his followers to the neighbourhood of Vaisāli, and here begins an account of the transgressions against the Law meriting expulsion.

1. "The sin of Sudāna Karandaputra,³ who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2. "The story of a Bhikkhu⁴ and a female monkey.

3. "A story about going to festivals and dances given by non-believers.⁵

¹ More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the Parivāra is wanting in the Chinese Vinaya. The story of the Councils which Mr. Beal mentions will be found in the Pāli Vinaya, at the end of the Cullavagga.

² All this corresponds exactly with the Introduction to the Vibhaṅga; the comparison also of the flowers which are scattered by the wind, is made use of in the Pāli text.

³ Pāli: Sudinno Kalandaputto.

⁴ Tena kho pana samayena assitato bhikkhu Vesāliyam Mahāvane makkaṭīm āmisena upalāpetvā tassā methunam dhamman patisevati, etc.

⁵ I do not find anything exactly corresponding with this in the Pāli text. Perhaps the following is the passage meant: tena kho pana samayena sambahulā Vesālikā Vajjiputtakā bhikkhū yāvadattham bhuñjīmsu, yāvadattham sūpīmsu, yāvadattham nahāyīmsu, yāvadattham bhuñjītvā . . . ayoniso manasikaritvā . . . methunam dhamman patisevīmsu.

4. "Specific transgressions, and their degree and guilt.

5. "The story of Danaka,¹ a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6. "The story of a Rishi who was annoyed by the visits of a Nâgarâja. Bodhisatva ordered the Rishi to ask the Nâga for the Mani-gem concealed in his crest, on which the Nâga ceased to come to the Rishi. This story concludes with a gâthâ:

'Men do not like beggars, and they soon learn to hate them,
The Nâgarâja hearing words of begging went away and never
returned.'²

"The SECOND SECTION of this division is taken up with stories about Devadatta.³

"The other sections are occupied with stories relating to the subjects discussed in them, viz. with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,⁴ is occupied by stories and instances of a similar character as those in the first division.

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dîpamkara down to the conversion of Sâriputra and Moggallâna."⁵

So far Mr. Beal's communication in connexion with the Vinaya of the Mahîcâsakâs.

¹ Dhaniyo kumbhakâraputta (second Pârâjika).

² This story belongs to the second Samghâdisesa dhamma. That the person who advised the Rishi was the Bodhisatva himself is not expressly stated; in fact, it seems that in the earlier texts the stories related there of past times ("bhûta-pubbam") were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jâtaka collection. The verse is as follows :

"na tam yâce yassa piyam jigimse, video hoti atiyâcanâya.

nâgo manim yâcito brâhmanena adassanâfi fieva tad aijhagamâ 'ti."

³ Similar stories occur in the Pâli text in the discussion of the 10th and 11th Samghâdisesa dhamma.

⁴ Bhikkhunî-vibhaṅga.

⁵ This corresponds with the introductory chapter of the Mahâvagga. The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha. It extends, like the Chinese version, to the conversion of the two Aggasâvaka.

Of the *Tibet* Vinaya, the Vinaya of the Mahâsarvâstivâdinas, we have the well-known detailed extracts of CsOMA KÖRÖSI.¹ A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pâli Vinaya, leads with perfect certainty to the following conclusion :

All of the different versions of the Vinaya are based upon one foundation ; the arrangement of the material is the same in all ; a large portion of the stories interwoven in the text correspond in all. It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last ; the addition of these stories was made at an earlier period than that in which the differences of the various schools arose. Even the story of the first two Councils—which is clearly the part of the Pâli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahîcâsakas, and of the Mahâsarvâstivâdinas.

Hitherto, I have been unable to discover any traces in the Pâli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations ; and more particularly we find here no kind of interpolations showing special reference to Ceylon.² The diction also and the archaic colouring of the language is the same throughout the whole Pâli Vinaya ; the easily recognizable and characteristic peculiarities of the later works admitted into the Tipitaka, and still more of the Atthakathâs, are altogether foreign to this Vinaya. Thus it seems to me very possible, and even probable, that the Pâli version represents the

¹ *Analysis of the Dulca* in the *Asiatic Researches*, vol. xx. especially p. 45 ff. That the Tibet Vinaya belongs to the Mahâsarvâstivâdinas is stated by Wassiljew (*Buddhismus*, p. 96).

² Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Lañkâ. The Mahâvagga, although it treats of the same portion of Buddha's life, knows nothing of this.

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravâda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the Atthakathâs, so that the text of the Tipitaka, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pâli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Mâgadhi language. It is certain that the Pâli language is not the Mâgadhi language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.¹ Now, in the Cullavagga it is said that Buddha had decreed that every one should learn the sacred texts in his own language.² This story will scarcely induce us to believe that such a decree proceeded from Buddha himself; however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

¹ Compare, E. Kuhn, *Beiträge zur Pâli-Grammatik*, p. 7. Little as we can believe that in the Pâli we have the Mâgadhi language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Mâgadhi, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pâli language; for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Mâgadhi in some of those very points which distinguish the Mâgadhi from the Pâli.

² anujânâmi bhikkhave sakâya niruttiyâ buddhavacanam pariyâpunitum ti.

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Mâgadhî language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipitaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nâma, Liṅga and Parikkhâra, as is said in the Dîpavamsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipitaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PÂLI. But to what part of India did the Pâli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature; and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pâli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must

agree. Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two.

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The *Mahâvamsa*¹ gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenî, in order, at his father's command, to undertake the regency of the country of Avantî, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Sethi, and in Ujjenî she gave birth to Mahinda. Asoka resided in Ujjenî for ten years after the birth of Mahinda, but upon his father's death he removed to Pâtaliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjenî with his father till the latter became king.

On these data, Westergaard,² and with him E. Kuhn,³ have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pâli was the dialect of Ujjenî.

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjenî dialect for his religious work. Mahinda joined the Buddhist Samgha in his twentieth year, six years after his father's being anointed,

¹ Turnour's edition, p. 76.

² *Ueber den aeltesten Zeitraum der indischen Geschichte* (German translation, p. 87).

³ *Beiträge zur Pâli-Grammatik*, p. 7.

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Paṭaliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjenî dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother.¹ A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjenî, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjenî. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pâli for us to regard it as in any way likely that the Pâli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pâli Tipiṭaka as connected with the person of MAHINDA; it is impossible both to identify the Pâli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

¹ See Cunningham, *The Bhilsa Topes*, p. 95.

in a number of other countries, and also in Ceylon ;¹ considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusamgha, the Princess Samghamittâ, his sister, as the foundress of the Bhikkunîsamgha, the stories about bringing over the relics and the Bodhi-branch :—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions ; we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan —more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

¹ Second rock edict, *Corpus Inscript.* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kaliṅga,¹ and in such a case we should scarcely require any express proofs at all. The Kaliṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIOUEN THSANG. The followers of the Sthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.² The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kaliṅga and in the country of the Drāviḍa; further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surāshṭra;³ in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.⁴ It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kaliṅga. Buddhaghosa frequently speaks of the views expressed in the *Attakathā* of the Andhra, so that it is a very likely supposition that the

¹ Burnouf-Lassen, *Essai sur le Pâli*, p. 44; *Megasthenes*, ed. Schwanbeck, p. 176; *Mahâvamsa*, p. 241; *Journ. Roy. As. Soc. N.S.* vol. vii. p. 160 and following.

² To this there is but one exception, which is, however, only an apparent one. There was at Gayâ, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Ths.* iii. p. 487 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born “bodhimanda-sauṇipamhi” (*Mahâvamsa*, p. 250); the place where he received the instigation to travel to Ceylon was most likely this very monastery.

³ *H. Ths.* iii. pp. 82, 92, 119, 154, 165.

⁴ *Ibid.* p. 121.

Atthakathâ of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary.¹

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kaliṅga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pâli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pâli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sâtakanñi,² King of the ANDHRA, found at Nâsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Mâhameghvâhana,³ King of the KALIṄGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pâli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides.⁴

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipiṭaka preserved in Ceylon and its dialect the Pâli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kaliṅga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda;

¹ This, however, cannot be regarded as certain; the indications given by Minayeff in his Introduction to the Prâtimoksha (p. viii. adn. 11) would lead to a different view.

² No. 26 of the inscriptions collected by West (Journ. Roy. As. Soc. Bombay, vol. vii.).

³ *Corpus Inscr.* Plate XVII.

⁴ There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pâli and that of the inscriptions did not exist at the time of Kaccayana, but was introduced into Pâli at a later period; the spelling *bb* of the Pâli (*sabba*, etc.), where the inscriptions give *v*, that is, *vv* (*sava*, etc.). Both Kern and Goldschmidt have made use of the spelling *bb*, in disputing the great age of the Pâli language. Thus it is an important fact that Kaccayana did not write dibbate, but divvate (vi. 2, 10, p. 236 ed. Senart).

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipiṭaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

enabled to publish this work. The India Office Library, the Royal Library in Berlin, and, at the request of the German Imperial Foreign Office, the Bibliothèque Nationale in Paris, have, with the utmost kindness, placed at my disposal the manuscripts upon which the edition is based. I beg to express my gratitude also to the high authorities and to the administrators of these libraries.

THE EDITOR.

BERLIN,
May, 1879.

VINA YAPITAKAM.

MĀHĀVĀGGĀ.

Namo tassa bhagavato arahato sammāsambuddhassa.

I.

Tena samayena buddho bhagavā Uruvelāyam viharati
najjā Nerañjarāya tīre bodhirukkhamūle pañhamābhisaṁ-
buddho. atha kho bhagavā bodhirukkhamūle sattāham eka-
pallañkena niśidi vimuttisukhapañcasamvedī. || 1 || atha kho
bhagavā rattiyyā pañhamam yāmam pañccasamuppādām
anulomapañilomam manas' ākāsi: avijjāpaccayā sañkhārā,
sañkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam,
nāmarūpapaccayā salāyatanaṁ, salāyatanaapaccayā phasso,
phassapaccayā vedanā, vedanāpaccayā tañhā, tañhāpaccayā
upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jāti-
paccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā
sambhavanti. evam etassa kevalassa dukkhakkhandhassa
samudayo hoti. avijjāya tv eva asesavirāganirodhā sañkhā-
ranirodho, sañkhāranirodha viññāṇanirodho, viññāṇanirodha
nāmarūpanirodho, nāmarūpanirodha salāyatanañanirodho, salā-
yatanañanirodha phassanirodho, phassanirodha vedanāñanirodho,
vedanāñanirodha tanhāñanirodho, tanhāñanirodha upādānanirodho,
upādānanirodha bhavanirodho, bhavanirodha jātinirodho, jāti-
nirodha jarāmarañam sokaparidevadukkhadomanassupāyāsā
nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam attham veditvā tāyām velāyām imam udānam udānesi:

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kañkhā vapayanti sabbā yato pajānāti sahetudhamman ti. ||3||

atha kho bhagavā rattiya majjhimam yāmam paṭiccasamuppādam anulomapatiṭilomam manas' ākāsi: avijjāpaccayā samkhārā, samkhārapaccayā viññānam, viññāṇapaccayā nāmarūpam—la—evam etassa kevalassa dukkhakkhandhassa samudayo hoti—pa—nirodho hotīti. ||4|| atha kho bhagavā etam attham veditvā tāyām velāyām imam udānam udānesi:

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kañkhā vapayanti sabbā yato khayām paccayānam avedīti. ||5||

atha kho bhagavā rattiya pacchimam yāmam paṭiccasamuppādam anulomapatiṭilomam manas' ākāsi: avijjāpaccayā samkhārā, samkhārapaccayā viññānam—gha—evam etassa kevalassa dukkhakkhandhassa samudayo hoti—pa—nirodho hotīti. ||6|| atha kho bhagavā etam attham veditvā tāyām velāyām imam udānam udānesi:

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

vidhūpayam tiṭṭhati Mārasenam suriyo 'va obhāsayam antalikkhan ti. ||7||

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vutthahitvā bodhirukkhamūlā yena Ajapālanigrodho ten' upasamākami, upasamākamitvā Ajapālanigrodharukkhamūle sattāham ekapallañkena nisidi vimuttisukha-paṭisamvedī. ||1|| atha kho aññataro hūhuñkajātiko brāhmaṇo yena bhagavā ten' upasamākami, upasamākamitvā bhagavatā saddhim sammodi, sammodanīyām kathām sāraṇīyām vītisāretvā ekamantam aṭṭhāsi, ekamantam thito kho so brāhmaṇo bhaga-

vantam etad avoca: kittāvatā nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakaraṇā dhammā 'ti. ||2||
atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

yo brāhmaṇo bāhitapāpadhammo nihuhuñko nikasāvo
yatatto
vedantagū vusitabrahmacariyo, dhammena so brāhmaṇo
brahmavādām vadeyya,
yass' ussadā n' atthi kuhiñci loke 'ti. ||3||
Aja pālakathā niṭṭhitā. ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vutṭhahitvā Aja pālānigrodhamūlā yena Mucalindo ten' upasamkami, upasamkamitvā Mucalindamūle sattāham eka-pallañkena nisidi vimuttisukhapatisamvedī. ||1|| tena kho pana samayena mahākālamegho udapādi sattāhavaddalikā sītavātaduddinī. atha kho Mucalindo nāgarājā sakabhavanā nikhamitvā bhagavato kāyam sattakkhattum bhogehi parikkhipitvā upari muddhani mahantam phaṇam karitvā atṭhāsi: mā bhagavantam sītam, mā bhagavantam uñham, mā bhagavantam damsamakasavātātapasirimsapasamphasso 'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena viddham vigatavalāhakam devam viditvā bhagavato kāyā bhoge vinivethetvā sakavannam patisamharitvā mānavakavannam abhinimminitvā bhagavato purato atṭhāsi añjaliko bhagavantam namassamāno. ||3|| atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

sukho viveko tuṭṭhassa sutadhammassa passato,
avyāpajjhām sukham loke pāṇabhūtesu samyamo.
sukhā virāgatā loke kāmānam samatikkamo,
asmimānassa yo vinayo etam ve paramam sukan ti. ||4||
Mucalindakathā niṭṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vutṭhahitvā Mucalindamūlā yena Rājāyatanam ten' upasamkami, upasamkamitvā Rājāyatanamūle sattāham eka-pallañkena nisidi vimuttisukhapatisamvedī. ||1|| tena kho

pana samayena Tapussabhallikā vāñijā Ukkalā tam
desaṁ addhānamaggapatiṁpannā honti. atha kho Tapussa-
bhallikānam vāñijānam niāti sālohitā devatā Tapussabhallike
vāñije etad avoca: ayam mārisā bhagavā Rājāyatanamūle
viharati paṭhamābbhisambuddho, gacchatha tam bhaga-
vantam manthena ca madhupiṇḍikāya ca paṭimānetha, tam
vo bhavissati dīgharattam hitāya sukhāyā 'ti. ||2|| atha kho
Tapussabhallikā vāñijā manthañ ca madhupiṇḍikañ ca ādāya
yena bhagavā ten' upasam̄kamīsu, upasam̄kamitvā bhaga-
vantam abhivādetvā ekamantam atthamsu, ekamantam thitā
kho Tapussabhallikā vāñijā bhagavantam etad avocum: paṭi-
gañhātu no bhante bhagavā manthañ ca madhupiṇḍikañ ca
yam amhākam assa dīgharattam hitāya sukhāyā 'ti. ||3||
atha kho bhagavato etad ahosi: na kho tathāgatā hatthesu
paṭigañhanti. kimhi nu kho aham paṭigañheyayam manthañ
ca madhupiṇḍikañ cā 'ti. atha kho cattāro Mahārājāno
bhagavato cetasa cetoparivitakkam aññaya catuddisā cattāro
selamaye patte bhagavato upanāmesum: idha bhante bhagavā
paṭigañhātu manthañ ca madhupiṇḍikañ cā 'ti. paṭiggahesi
bhagavā paccagge selamaye patte manthañ ca madhupiṇḍi-
kañ ca paṭiggahetvā ca paribhuñji. ||4|| atha kho Tapussa-
bhallikā vāñijā bhagavantam onītapattpāṇīm viditvā bhaga-
vato pādesu sirasā nipatitvā bhagavantam etad avocum: ete
mayam bhante bhagavantam saranam gacchāma dhammañ
ca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saranam
gate 'ti. teva loke paṭhamam upāsakā ahesum dvevā-
cikā. ||5||

Rājāyatanakathā niṭṭhitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuṭṭhahitvā Rājāyatanamūlā yena Ajapañānigrodho ten'
upasam̄kami, upasam̄kamitvā tatra sudam bhagavā Ajapañāni-
grodhamūle viharati. ||1|| atha kho bhagavato rahogatassa
paṭisallinassa evam cetaso parivitakko udapādi: adhigato
kho my āyam dhammo gambhīro duddaso duranubodho santo
pañño atakkāvacaro nipuno pañditavedanīyo. ālayarāmā kho
panāyam pajā ālayaratā ālayasammuditā. ālayarāmāya kho
pana pajāya ālayaratāya ālayasammuditāya duddasam idam

ṭhānam yad idam idappaccayatā paṭiccasamuppādo, idam pi
kho ṭhānam sududdasam yad idam sabbasamkhārasamatho
sabbūpadhipatiṇissaggo tanhakkhayo virāgo nirodho nibbā-
nam. ahañ ceva kho pana dhammam deseyyam pare ca me na
ājāneyyam, so mam' assa kilamatho, sā mam' assa vihesā
'ti. ||2|| api 'ssu bhagavantam imā anacchariyā gāthāyo
paṭibhaṇsu pubbe assutapubbā :

kicchena me adhigatam halam dāni pakāsitum,
rāgadosaparetehi nāyam dhammo susambudho.|
paṭisotagāmi nipunam gambhīram duddasam anum
rāgarattā na dakkhanti tamokhandhena āvuṭā 'ti. ||3||

iti ha bhagavato paṭisañcikkhato apposukkatāya cittam
namati no dhammadesanāya. atha kho Brahmuno Saham-
patissa bhagavato cetasā cetoparivitakkam aññāya etad ahosi:
nassati vata bho loko, vinassati vata bho loko, yatra hi nāma
tathāgatassa arahato sammāsambuddhassa apposukkatāya
cittam namati no dhammadesanāyā 'ti. ||4|| atha kho
Brahmā Sahampati, seyyathāpi nāma balavā puriso sam-
miñjitam vā bāham pasāreyya pasāritam vā bāham sammi-
ñjeyya; evam eva Brahmaloke antarahito bhagavato purato
pāturaḥosi. ||5|| atha kho Brahmā Sahampati ekamsam utta-
rāsaṅgam karitvā dakkhiṇañ jānumandalam pathaviyam ni-
hantvā yena bhagavā ten' añjalim pañāmetvā bhagavantam
etad avoca: desetu bhante bhagavā dhammam, desetu sugato
dhammam, santi sattā apparajakkhajātikā assavanatā dham-
massa parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6||
idam avoca Brahmā Sahampati, idam vatvā athāparam etad
avoca :

pāturaḥosi Magadhesu pubbe dhammo asuddho samalehi
cintito,
apāpur' etam amatassa dvāram suṇantu dhammam vim-
lenānubuddham.|
sele yathā pabbatamuddhini ṭhito yathāpi passe janatam
samantato,
tath' ḫpamam dhammamayam sumedha pāsādam āruyha
samantacakku

sokāvatiṇṇañ janatam̄ apetasoko avekkhassu jātijarābhī-
bhūtam̄।

utthehi vīra vijitasamgāma satthavāha anaṇa vicara loke,
desetu bhagavā dhammam̄ aññātāro bhavissantīti. ||7||

evam̄ vutte bhagavā Brahmānam̄ Sahampatim̄ etad avoca :
mayham̄ kho Brahme etad ahosi : adhigato kho my āyam̄
dhammo gambhīro duddaso duranubodho . . . sā mam' assa
vihesā 'ti. api 'ssu mam̄ Brahme imā anacchariyā gāthāyo
patibhamsu pubbe me assutapubbā . . . āvutā 'ti. iti ha
me Brahme patisañcikkhato apposukkataṭaya cittam̄ namati
no dhammadesanāyā 'ti. ||8||

dutiyam pi kho Brahmā Sahampati bhagavantam̄ etad
avoca : desetu bhante bhagavā dhammam̄ . . . aññātāro
bhavissantīti. dutiyam pi kho bhagavā Brahmānam̄ Saham-
patim̄ etad avoca : mayham pi kho Brahme etad ahosi :
adhigato kho my āyam̄ dhammo gambhīro duddaso duranu-
bodho . . . sā mam' assa vihesā 'ti. api 'ssu mam̄ Brahme
imā anacchariyā gāthāyo patibhamsu pubbe me assutapubbā
. . . āvutā 'ti. iti ha me Brahme patisañcikkhato apposu-
kkatāya cittam̄ namati no dhammadesanāyā 'ti. ||9||

tatiyam pi kho Brahmā Sahampati bhagavantam̄ etad
avoca : desetu bhante bhagavā dhammam̄ . . . aññātāro
bhavissantīti. atha kho bhagavā Brahmuno ca ajjhesanam̄
viditvā sattesu ca kāruññatam̄ paticca buddhacakkhunā lo-
kam̄ volokesi. addasa kho bhagavā buddhacakkhunā lokam̄
volokento satte apparajakkhe mahārajakkhe tikkhindriye
mudindriye svākāre dvākāre suvīññāpaye duvīññāpaye appe-
kacce paralokavajjabhayadassāvino viharante. ||10|| seyya-
thāpi nāma uppaliṇiyam̄ vā paduminiyam̄ vā puñḍarīkiniyam̄
vā appekaccāni uppalañi vā padumāni vā puñḍarīkāni vā
udake jātāni udake samvaddhāni udakānuggatāni antoni-
muggaposinī, appekaccāni uppalañi vā padumāni vā puñḍarī-
kāni vā udake jātāni udake samvaddhāni samodakañ ṛhitāni,
appekaccāni uppalañi vā padumāni vā puñḍarīkāni vā udake
jātāni udake samvaddhāni udakā accuggamma ṛhitāni anupa-
littāni udakena, ||11|| evam̄ eva bhagavā buddhacakkhunā
lokam̄ volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svâkâre dvâkâre suvîññâpaye duvi-
ññâpaye appekacce paralokavajjabhayadassâvino viharante,
disvâna Brahmânam Sahampatîm gâthâya ajjhabhâsi :

apârutâ tesam amatassa dvârâ ye sotavanto, pamuñcantu
saddham.

vihimsasaññi pagunam na bhâsi dhammam panîtam manu-
jesu Brahme 'ti. ||12||

atha kho Brahmâ Sahampati katâvakâso kho 'mhi bhagavatâ
dhammadesanâyâ 'ti bhagavantam abhivâdetvâ padakkhinam
katvâ tatth' ev' antaradhâyi. ||13||

Brahmayâcanakathâ niññhitâ. ||5||

atha kho bhagavato etad ahosi : kassa nu kho aham patha-
mam dhammam deseyyam, ko imam dhammam khippam eva
âjânissatiti. atha kho bhagavato etad ahosi : ayam kho
Âlâro Kâlâmo pañdito vyatto medhâvî dîgharattam appa-
rajakkhajâtiko. yam nûnâham Âlârassa Kâlâmassa pañha-
mam dhammam deseyyam, so imam dhammam khippam eva
âjânissatiti. ||1|| atha kho antarahitâ devatâ bhagavato âro-
cesi : sattâhakâlamkato bhante Âlâro Kâlâmo 'ti. bhaga-
vato pi kho fiñnam udapâdi sattâhakâlamkato Âlâro Kâlâmo
'ti. atha kho bhagavato etad ahosi : mahâjâniyo kho Âlâro
Kâlâmo, sace hi so imam dhammam suneyya, khippam eva
âjâneyyâ 'ti. ||2|| atha kho bhagavato etad ahosi : kassa nu
kho aham pathamam dhammam deseyyam, ko imam dham-
mam khippam eva âjânissatiti. atha kho bhagavato etad
ahosi : ayam kho Uddako Râmaputto pañdito vyatto
medhâvî dîgharattam apparajakkhajâtiko. yam nûnâham
Uddakassa Râmaputtassa pathamam dhammam deseyyam, so
imam dhammam khippam eva âjânissatiti. ||3|| atha kho
antarahitâ devatâ bhagavato ârocesi : abhidosakâlamkato
bhante Uddako Râmaputto 'ti. bhagavato pi kho fiñnam
udapâdi abhidosakâlamkato Uddako Râmaputto 'ti. atha
kho bhagavato etad ahosi : mahâjâniyo kho Uddako Râma-
putto, sace hi so imam dhammam suneyya, khippam eva
âjâneyyâ 'ti. ||4|| atha kho bhagavato etad ahosi : kassa nu
kho aham pathamam dhammam deseyyam, ko imam dham-

mam khippam eva àjânissatiti. atha kho bhagavato etad ahosi: bahûpakârâ kho 'me pañcava ggiyâ bhikkhû, ye mam padhânapahitattam upatthahimsu. yam nûnâham pañcavaggiyânam bhikkhûnam pathamam dhammam deseyyan ti. ||5|| atha kho bhagavato etad ahosi: kaham nu kho etarahi pañcavaggiyâ bhikkhû viharantiti. addasa kho bhagavâ dibbena cakkhunâ visuddhena atikkantamânusakena pañcavaggiye bhikkhû Bârâñasiyam viharante Isipatane migadâye. atha kho bhagavâ Uruvelâyam yathâbhîrantam viharitvâ yena Bârâñasî tena cârikam pakkâmi. ||6|| addasa kho Upako âjîviko bhagavantam antarâ ca Gayam antarâ ca bodhim addhânamaggapati pannam, disvâna bhagavantam etad avoca: vippasannâni kho te âvuso indriyâni, parisuddho chavivanño pariyodâto. kam 'si tvam âvuso uddissa pabbajito, ko vâ te satthâ, kassa vâ tvam dhammam rocesiti. ||7|| evam vutte bhagavâ Upakam âjîvikam gâthâhi ajjhabhâsi :

sabbâbhîbhû sabbavidû 'ham asmi sabbesu dhammesu anupalitto
sabbañjaho tañhakkhave vimutto, sayam abhiññâya kam
uddiseyyam. |

na me âcariyo atthi, sadiso me na vijjati,
sadevakasmim lokasmim n' atthi me patipuggalo. |
aham hi arahâ loke, aham satthâ anuttaro,
eko 'mhi sammâsambuddho, sítibhûto 'smi nibbuto. |
dhammacakkam pavattetum gacchâmi Kâsinam puram,
andhabhûtasmi lokasmim âhañhi amatadudrabhin ti. ||8||

yathâ kho tvam âvuso patijânâsi arah' asi anantajino 'ti:

mâdisâ ve jinâ honti ye pattâ âsavakkhayam,
jitâ me pâpâkâ dhammâ tasmâham Upaka jino 'ti.

evam vutte Upako âjîviko hupeyya âvuso 'ti vatvâ sîsam okampetvâ ummaggam gahetvâ pakkâmi. ||9|| atha kho bhagavâ anupubbena cârikam caramâno yena Bârâñasî Isipatanamigadâyo yena pañcavaggiyâ bhikkhû ten' upasamkami. addasamsu kho pañcavaggiyâ bhikkhû bhagavantam dûrato 'va âgacchantam, disvâna aññamaññam sañthapesum: ayam âvuso samaño Gotamo âgacchatî bâhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādettabbo na paccuṭṭhātabbo nāssa pattacīvaram paṭiggahetabbam, api ca kho āsanam ṭhapetabbam, sace ākañkhissati nisidissatīti. || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasampamatī, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asanṭhahantā bhagavantam paccuggantvā eko bhagavato pattacīvaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapīṭham pādakathalikam upanikkhipi. nisidi bhagavā paññatte āsane, nisajja kho bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca āvusovādena ca samudācaranti. || 11 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : mā bhikkhave tathāgatam nāmena ca āvusovādena ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' attihāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmaçariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammam alamariyañāṇadassanavisesam, kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañāṇadassanavisesan ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' attihāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmaçariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya

pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya . . . alamariyañāṇadassanavisesan ti. ||15|| evam vutte bhagavā pañcavaggiye bhikkhū etad avoca: abhijānātha me no tumhe bhikkhave ito pubbe evarūpam bhāsitam etan ti. no h' etam bhante 'ti. araham bhikkhave tathāgato sammāsambuddho. odahatha . . . viharissathā 'ti. asakkhi kho bhagavā pañcavaggiye bhikkhū saññāpetum. atha kho pañcavaggiyā bhikkhū bhagavantam puna sussūsimsu sotam oda-himsu aññācittam upatthāpesum. ||16||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi: dve 'me bhikkhave antā pabbajitena na sevitabbā. katame dve. yo cāyam kāmesu kāmasukhallikānuyogo hino gammo potthujjaniko anariyo anatthasamphito, yo cāyam attakilamathānuyogo dukkho anariyo anatthasamphito, ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaranīñānakaranīñā upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaranīñānakaranīñā upasamāya abhiññāya sambodhāya nibbānāya samvattati. ayam eva ariyo atthaṅgiko maggo, seyyath' idam: sammāditthi sammāsamkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi. ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaranīñānakaranīñā upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||18|| idam kho pana bhikkhave dukkhāñā ariyasaccam, jāti pi dukkhā, jarāpi dukkhā, vyādhi pi dukkhā, marañam pi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p' iccham na labhati tam pi dukkhā, samkhittena pañc' upādānakkhandhāpi dukkhā. ||19|| idam kho pana bhikkhave dukkha samudayam ariyasaccam, yāyam tañhā ponobbhavikā nandirāgasahagatā tatratastrābhinandinī, seyyath' idam: kāmatañhā bhavatañhā vibhavatañhā. ||20|| idam kho pana bhikkhave dukkhanirodham ariyasaccam, yo tassā yeva tañhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. ||21|| idam kho pana bhikkhave dukkhanirodha gāminī paṭipadā ariyasaccam, ayam eva ariyo atthaṅgiko maggo, seyyath' idam: sammāditthi . . . sammāsamādhi. ||22||

idam dukkham ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapâdi, ñîñam udapâdi, paññâ udapâdi, vijjâ udapâdi, âloko udapâdi. tam kho pan' idam dukkham ariyasaccam pariññeyyan ti me bhikkhave — la — pariññâtan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapâdi, ñîñam udapâdi, paññâ udapâdi, vijjâ udapâdi, âloko udapâdi. ||23|| idam dukkhasamudayam ariyasaccan ti me bhikkhave . . . âloko udapâdi. tam kho pan' idam dukkhasamudayam ariyasaccam pahâtabban ti me bhikkhave — la — pahînan ti me bhikkhave . . . âloko udapâdi. ||24|| idam dukkhanirodham ariyasaccan ti me bhikkhave . . . âloko udapâdi. tam kho pan' idam dukkhanirodham ariyasaccam sacchikâtabban ti me bhikkhave — la — sacchikatan ti me bhikkhave . . . âloko udapâdi. ||25|| idam dukkhanirodhagâminî pañipadâ ariyasaccan ti me bhikkhave . . . âloko udapâdi. tam kho pan' idam dukkhanirodhagâminî pañipadâ ariyasaccam bhâvetabban ti me bhikkhave — la — bhâvitân ti me bhikkhave . . . âloko udapâdi. ||26|| yâva kîvañ ca me bhikkhave imesu catusu ariyasaccesu evam tiparivattam dvâdasâkâram yathâbhûtam ñîñadassanam na suvisuddham ahosi, n' eva tâvâham bhikkhave sadevake loke samârake sabrahmake sassamañabrâhmañiyâ pajâya sadevamanussâya anuttaram sammâsambodhim abhisambuddho 'ti paccaññâsim. ||27|| yato ca kho me bhikkhave imesu catusu ariyasaccesu evam tiparivattam dvâdasâkâram yathâbhûtam ñîñadassanam suvisuddham ahosi, athâham bhikkhave sadevake loke samârake sabrahmake sassamañabrâhmañiyâ pajâya sadevamanussâya anuttaram sammâsambodhim abhisambuddho 'ti paccaññâsim. ||28|| ñânañ ca pana me dassanam udapâdi : akuppâ me cetovimutti, ayam antimâ jâti, n' atthi dâni punabbhavo 'ti. idam avoca bhagavâ, attamanâ pañcavaggiyâ bhikkhû bhagavato bhâsitam abhinandanti. imasmiñ ca pana veyyâkarañasmim bhaññamâne âyasmato Koñdaññassa virajam vîtamalam dhammacakkhum udapâdi yam kiñci samudayadhammam sabbam tam nirodhamman ti. ||29||

pavattite ca bhagavatâ dhammacakke bhummâ devâ saddam anussâvesum : evam bhagavatâ Bârâñasiyam Isipatane

migadāye anuttaram dhammacakkam pavattitam appatīvattiyam samanena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. bhummānam devānam saddam sutvā Cātumahārājikā devā saddam anussāvesum — la — Cātumahārājikānam devānam saddam sutvā Tāvatimsā devā — la — Yāmā devā — la — Tusitā devā — la — Nimmānarati devā — la — Paranimmitavasavattī devā — la — Brahmakāyikā devā saddam anussāvesum: evam bhagavatā Bārāṇasiyam Isipatane migadāye anuttaram dhammacakkam pavattitam appatīvattiyam samanena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||30|| iti ha tena khaṇena tena layena tena muhuttena yāva Brahmalokā saddo abbhuggacchi, ayañ ca kho dasasahassilokadhātu sam-kampi sampakampi sampavedhi, appamāṇo ca ulāro obhāso loke pāturahosi atikkamma devānam devānubhāvam. atha kho bhagavā imam udānam udānesi: aññāsi vata bho Kondañño aññāsi vata bho Kondañño 'ti. iti h' idam āyasmato Kondaññassa Aññātakonḍañño tv eva nāmam ahosi. ||31|| atha kho āyasmā Aññātakonḍañño ditṭhadhammo patta-dhammo viditadhammo pariyogālhadhammo tīṇnavicikicchō vigatakathāmkatho vesārajappatto aparappaccayo satthu sā-sane bhagavantam etad avoca: labheyyāham bhante bhagavato santike pabbajjam, labheyyam upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahma-cariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tassa āyasmato upasampadā ahosi. ||32||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya ovadi anusāsi. atha kho āyasmato ca Vappassa āyasmato ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiyamānamānam anusāsiyamānam virajam vītamalam dhamma-cakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||33|| te ditṭhadhammā patta-dhammā viditadhammā pariyogālhadhammā tīṇnavicikicchā vigatakathāmkathā vesārajappattā aparappaccayā satthu sā-sane bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyam sammâ dukkhassa antakiriyâ 'ti. sâ 'va tesam âyasmantânam upasampadâ ahosi. ||34||

atha kho bhagavâ tadavasese bhikkhû nîhârabhatto iminâ nihârena dhammiyâ kathâya ovadi anusâsi : yam tayo bhikkhû pindâya caritvâ âharanti, tena chabbaggo yâpeti. ||35||

atha kho âyasmato ca Mahânâmassa âyasmato ca Assajissa bhagavatâ dhammiyâ kathâya ovadiyamânânam anusâsiyamânânam virajam vîtamalam dhammadakkhum udapâdi yam kiñci samudayadhammadmam sabbam tam nirodhadhamman ti. ||36|| te ditthadhammadmâ pattadhammadmâ veditadhammadmâ pariyogâlhadhammadmâ tîṇnavicikicchâ vigata-kathamkathâ vesârâjjappattâ aparappaccayâ satthu sâsane bhagavantam etad avocum : labheyyâma mayam bhante bhagavato santike pabbajjam, labheyyâma upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, caratha brahmacariyam sammâ dukkhassa antakiriyâ 'ti. sâ 'va tesam âyasmantânam upasampadâ ahosi. ||37||

atha kho bhagavâ pañcavaggiye bhikkhû âmantesi : rûpam bhikkhave anattâ, rûpañ ca h' idam bhikkhave attâ abhavissa, na yidam rûpam âbâdhâya samvatteyya, labbhetha ca rûpe evam me rûpam hotu, evam me rûpam mâ ahositi. yasmâ ca kho bhikkhave rûpam anattâ, tasmâ rûpam âbâdhâya samvattati, na ca labbhati rûpe evam me rûpam hotu, evam me rûpam mâ ahositi. ||38|| vedanâ anattâ, vedanâ ca h' idam bhikkhave attâ abhavissa, na yidam vedanâ âbâdhâya samvatteyya, labbhetha ca vedanâya evam me vedanâ hotu, evam me vedanâ mâ ahositi. yasmâ ca kho bhikkhave vedanâ anattâ, tasmâ vedanâ âbâdhâya samvattati, na ca labbhati vedanâya evam me vedanâ hotu, evam me vedanâ mâ ahositi. ||39|| saññâ anattâ — la — sañkhârâ anattâ, sañkhârâ ca h' idam bhikkhave attâ abhavissam, na yidam sañkhârâ âbâdhâya samvatteyyum, labbhetha ca sañkhâresu evam me sañkhârâ hontu, evam me sañkhârâ mâ ahesun ti. yasmâ ca kho bhikkhave sañkhârâ anattâ, tasmâ sañkhârâ âbâdhâya samvattanti, na ca labbhati sañkhâresu evam me sañkhârâ hontu, evam me sañkhârâ mâ ahesun ti. ||40|| viññânam anattâ, viññânañ ca h' idam bhikkhave attâ abhavissa, na yidam viññânam âbâdhâya sam-

vatteyya, labbhetha ca viññāne evam me viññānam hotu,
 evam me viññānam mā ahosīti. yasmā ca kho bhikkhave
 viññānam anattā, tasmā viññānam ābādhāya samvattati, na
 ca labbhati viññāne evam me viññānam hotu, evam me
 viññānam mā ahosīti. ||41|| tam kiṁ maññatha bhikkhave,
 rūpam niccam vā aniccam vā 'ti. aniccam bhante. yam
 panāniccam, dukkham vā tam sukham vā 'ti. dukkham
 bhante. yam panāniccam dukkham vipariñāmadhammam,
 kallam nu tam samanupassitum etam mama, eso 'ham asmi,
 eso me attā 'ti. no h' etam bhante. ||42|| vedanā — la —
 saññā — la — saṃkhārā — la — viññānam niccam vā aniccam
 vā 'ti. aniccam bhante. yam panāniccam, dukkham vā tam
 sukham vā 'ti. dukkham bhante. yam panāniccam duk-
 kham vipariñāmadhammam, kallam nu tam samanupassitum
 etam mama, eso 'ham asmi, eso me attā 'ti. no h' etam
 bhante. ||43|| tasmāt iha bhikkhave yam kiñci rūpam atītā-
 nāgatapaccuppannam ajjhattam va bahiddhā vā olārikam vā
 sukhumam vā hīnam vā pañitam vā yam dūre vā santike vā,
 sabbam rūpam n' etam mama, n' eso 'ham asmi, na me so
 attā 'ti evam etam yathābhūtam sammappaññaya datṭhab-
 bbam. ||44|| yā kāci vedanā — la — yā kāci saññā — la — ye
 keci saṃkhārā — la — yam kiñci viññānam atītānāgatapaccu-
 ppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam
 vā hīnam vā pañitam vā yam dūre vā santike vā sabbam
 viññānam n' etam mama, n' eso 'ham asmi, na me so attā 'ti
 evam etam yathābhūtam sammappaññaya datṭhabbam. ||45||
 evam passam bhikkhave sutavā ariyasāvako rūpasimpi
 nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati,
 samkhāresu pi nibbindati, viññānasimpi pi nibbindati, nib-
 bindam virajjati, virāgā vimuccati, vimuttasimpi vimutt'
 amhīti nānam hoti, khīṇā jāti, vusitam brahmacariyam,
 katam karaṇiyam, nāparam ithattāyā 'ti pajānātī. ||46|| idam
 avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato
 bhāsitam abhinandanti. imasmiñ ca pana veyyākaranasimpi
 bhaññamāne pañcavaggiyānam bhikkhūnam anupādāya āsa-
 vehi cittāni vimuccimsu. tena kho pana samayena cha loke
 arahanto honti. ||47|| 6 ||

paṭhamabhaṇavāram.

tena kho pana samayena Bârâñasiyam Yaso nâma kula-
 putto setthiputto sukhumâlo hoti, tassa tayo pâsâdâ honti,
 eko hemantiko, eko gimhiko, eko vassiko. so vassike pâsâde
 cattâro mâse nippurisehi turiyehi paricâriyamâno na hetthâ
 pâsâdâ orohati. atha kho Yasassa kulaputtassa pañcahi kâ-
 magunehi samappitassa samañgibhûtassa paricâriyamânassa
 pañigacce'eva niddâ okkami, parijanassâpi pacchâ niddâ okka-
 mi, sabbarattiyo ca telappadîpo jhâyati. ||1|| atha kho Yaso
 kulaputto pañigacce'eva pañibujjhitvâ addasa sakam parijanam
 supantam, aññissâ kacche vînam, aññissâ kanthe mutingam,
 aññissâ kacche âlambaram, aññam vikesikam, aññam vikkhe-
 likam, vippalapantiyo, hathappattam susânam maññe. dis-
 vân' assa âdînavo pâturahosi, nibbidâya cittam sañthâsi.
 atha kho Yaso kulaputto udânam udânesi: upaddutam vata
 bho, upassattham vata bho 'ti. ||2|| atha kho Yaso kulaputto
 suvannapâdukâyo ârohitvâ yena nivesanadvâram ten' upa-
 samkami, amanussâ dvâram vivarimsu mâ Yasassa kula-
 puttassa koci antarâyam akâsi agârasmâ anagâriyam pabba-
 jjâyâ 'ti. atha kho Yaso kulaputto yena nagaradvâram ten'
 upasamkami, amanussâ dvâram vivarimsu mâ Yasassa kula-
 puttassa koci antarâyam akâsi agârasmâ anagâriyam pabba-
 jjâyâ 'ti. atha kho Yaso kulaputto yena Isipatanam mi-
 gadâyo ten' upasamkami. ||3|| tena kho pana samayena
 bhagavâ rattiyâ paccusasamayam paccutthâya ajjhokâse
 cañkamati. addasa kho bhagavâ Yasam kulaputtam dûrato
 'va âgacchantam, disvâna cañkamâ orohitvâ paññatte âsane
 nisidi. atha kho Yaso kulaputto bhagavato avidûre udânam
 udânesi: upaddutam vata bho, upassattham vata bho 'ti.
 atha kho bhagavâ Yasam kulaputtam etad avoca: idam kho
 Yasa anupaddutam, idam anupassattham. ehi Yasa nisida,
 dhammam te desessâmîti. ||4|| atha kho Yaso kulaputto
 idam kira anupaddutam, idam anupassatthan ti hattho uda-
 ggo suvannapâdukâhi orohitvâ yena bhagavâ ten' upasamka-
 mi, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam
 nisidi. ekamantam nisinnassa kho Yasassa kulaputtassa bhag-
 avâ anupubbikatham kathesi seyyath' idam: dânakatham
 silakatham saggakatham kâmânâm âdînavam okâram samki-
 lesam nekkhamme ânisamsam pakâsesi. ||5|| yadâ bhagavâ

àññāsi Yasam̄ kulaputtam̄ kallacittam̄ muducittam̄ vinivaraṇacittam̄ udaggacittam̄ pasannacittam̄, atha yâ buddhânam̄ sâmukkâmsikâ dhammadesanâ tam̄ pakâsesi, dukkham̄ samudayam nirodham̄ maggam̄. seyyathâpi nâma suddham̄ vatttham̄ apagatakâlakam̄ sammad eva rajañam patigâñheyya, evam eva Yasassa kulaputtassa tasmim̄ yeva âsane virajam̄ vitamalam̄ dharmacakkhum̄ udapâdi yam̄ kiñci samudaya-dhammam̄ sabbam tam̄ nirodhadhamman ti. ||6|| atha kho Yasassa kulaputtassa mâtâ pâsâdam abhirûhitvâ Yasam̄ kula-puttam̄ apassantî yena setthi gahapati ten' upasamkami, upasamkamitvâ setthim gahapatim etad avoca: putto te ga-hapati Yaso na dissatîti. atha kho setthi gahapati catuddisâ assadûte uyyojetvâ sâmam̄ yeva yena Isipatanam̄ migadâyo ten' upasamkami. addasa kho setthi gahapati suvannapâdukânam nikkhepam, disvâna tam̄ yeva anugamâsi. ||7|| addasa kho bhagavâ setthim gahapatim dûrato 'va âgacchantañ, disvâna bhagavato etad ahosi: yam nûnâham tathâ-rûpam iddhâbhisañkhâram abhisamkâreyyam, yathâ setthi gahapati idha nisinno idha nisinnam̄ Yasam̄ kulaputtam̄ na passeyyâ 'ti. atha kho bhagavâ tathârûpam iddhâbhisañ-khâram abhisamkâresi. ||8|| atha kho setthi gahapati yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam etad avoca: api bhante bhagavâ Yasam̄ kulaputtam̄ passeyyâ 'ti. tena hi gahapati nisida. app eva nâma idha nisinno idha nisinnam̄ Yasam̄ kulaputtam̄ passeyyâsîti. atha kho setthi gahapati idh' eva kirâham nisinno idha nisinnam̄ Yasam̄ kulaputtam̄ passissâmîti hañho udaggo bhagavantam abhvâ-detvâ ekamantam nisidi. ||9|| ekamantam nisinnassa kho setthissa gahapatissa bhagavâ anupubbikatham kathesi—la-aparappaccayo satthu sâsane bhagavantam etad avoca: abhikkantam bhante, abhikkantam bhante, seyyathâpi bhante nikkujjitam vâ ukkujjeyya, pañcchannam vâ vivareyya, müllhassa vâ maggam acikkheyya, andhakâre vâ telapajjotam dhâreyya cakkhumanto rûpâni dakkhintîti, evam eva bhagavatâ anekapariyâyena dhammo pakâsito. es' âham bhante bhagavantam saranam gacchâmi dhammañ ca bhikkhusam-ghañ ca, upâsakanam mam̄ bhagavâ dhâretu ajatagge pânupe-tam saranam gatan ti. so 'va loke pathaman upâsako ahosi

tevāciko. ||10|| atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭham yathāviditam bhūmim pacca-vekkhantassa anupādāya āsavehi cittam vimuccī. atha kho bhagavato etad ahosi : Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭham yathāviditam bhūmim pacca-vekkhantassa anupādāya āsavehi cittam vimuttam. abhabbo kho Yaso kulaputto hīnāyāvattitvā kāme paribhuñjītum seyyathāpi pubbe agārikabhūto. yam nūnāham tam iddhā-bhisamkhāram paṭippassambheyyan ti. atha kho bhagavā tam iddhābhisamkhāram paṭippassambhesi. ||11|| addasa kho setṭhi gahapati Yasam̄ kulaputtam nisinnam̄, disvāna Yasam̄ kulaputtam etad avoca : mātā te tāta Yasa parideva-sokasampannā, dehi mātu jīvitan ti. ||12|| atha kho Yaso kulaputto bhagavantam ullokesi. atha kho bhagavā setṭhim gahapatim etad avoca : tam kim maññasi gahapati, Yasassa sekhena fiññena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭham yathāviditam bhūmim pacca-vekkhantassa anupādāya āsavehi cittam vimuttam. bhabbo nu kho Yaso gahapati hīnāyāvattitvā kāme paribhuñjītum seyyathāpi pubbe agārikabhūto 'ti. no h' etam bhante. Yasassa kho gahapati kulaputtassa sekhena fiññena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭham yathāviditam bhūmim pacca-vekkhantassa anupādāya āsavehi cittam vimuttam. abhabbo kho gahapati Yaso kulaputto hīnāyāvattitvā kāme paribhuñjītum seyyathāpi pubbe agārika-bhūto 'ti. ||13|| lābhā bhante Yasassa kulaputtassa, suladdham̄ bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsayehi cittam vimuttam. adhivāsetu me bhante bhagavā ajjatanāya bhattam̄ Yasena kulaputtena pacchāsamanenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho setthi gahapati bhagavato adhivāsanam̄ viditvā utṭhā-yāsanā bhagavantam abhivādetvā padakkhiṇam̄ katvā pakkāmi. ||14|| atha kho Yaso kulaputto acirappakkante setṭhimhi gahapatimhi bhagavantam etad avoca : labheyāham bhante bhagavato santike pabbajjam, labbeyyam upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmaçariyam sammā dukkhassa antakiriyāyā 'ti. sâ

'va tassa àyasmato upasampadâ ahosi. tena kho pana sama-yena satta loke arahanto honti. ||15||

Yasapabbajjâ niñhitâ. ||7||

atha kho bhagavâ pubbañhasamayam nivâsetvâ pattacîvaraṁ âdâya àyasmatâ Yasena pacchâsamañena yena setthissa gahapatissa nivesanam ten' upasamkami, upasamkamitvâ paññatte âsane nisidi. atha kho àyasmato Yasassa mâtâ ca purâñadutiyikâ ca yena bhagavâ ten' upasamkamim̄su, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidim̄su. ||1|| tâsam bhagavâ anupubbikatham kathesi seyyath' ïdam: dânakatham sîlakatham saggakatham kâmânam âdînavam okâram samkilesam nekkhamme ânisamsam pakâsesi. yadâ tâ bhagavâ aññâsi kallacittâ muducittâ vinîvarapacittâ uddaggacittâ pasannacittâ, atha yâ buddhânam sâmukkamiskâ dhammadessenâ tam pakâsesi, dukkham samudayam nirodhham maggam. seyyathâpi nâma suddham vattham apagatakâlakam sammad eva rajañam pañiganheyya, evam eva tâsam tasmin yeva âsane virajam vitamalam dhammadakkhum udapâdi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||2|| tâ diññhadhammâ pattadhammâ vidiññadhammâ pariyoññâñhadhammâ tiññavicikicchâ vigatakathampkathâ vesârâjjappattâ aparappaccayâ satthu sâsane bhagavantam etad avocum: abhikkantam bhante, abhikkantam bhante — la — etâ mayam bhante bhagavantam sarañam gacchâma dhammañ ca bhikkhusamghañ ca, upâsikâyo no bhagavâ dhâretu ajjatagge pânupetâ sarañam gatâ 'ti. tâ 'va loke paññamam upâsikâ ahesum tevâcikâ. ||3|| atha kho àyasmato Yasassa mâtâ ca pitâ ca purâñadutiyikâ ca bhagavantañ ca àyasmantañ ca Yasam panîtena khâdaniyena bhojanîyena sahatthâ santappetvâ sampavâretvâ bhagavantam bhuttâvîm onitapattapânîm ekamantam nisidim̄su. atha kho bhagavâ àyasmato Yasassa mâtarañ ca pitarañ ca purâñadutiyikañ ca dhammiyâ kathâya sandassetvâ samâdapetvâ samuttejetvâ sampahamsetvâ utthâyâsanâ pakkâmi. ||4||8||

assosum kho àyasmato Yasassa cattâro gihisahâyakâ Bârâñasiyam setthânuseññhinam kulânam puttâ Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito 'ti. sutvāna nesam etad ahosi: na hi nūna so orako dhammadvinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upasamkamīnsu, upasamkamitvā āyasmantam Yaso abhi-vādetvā ekamantam atthamsu. atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Yaso bhagavantam etad avoca: ime me bhante cattāro gihisahāyakā Bārāṇasiyam setthānuseṭṭhinam kulānam puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovadatu anusāsatū 'ti. ||2|| tesam bhagavā anupubbikatham kathesi seyyath' idam: dānakatham silakatham saggakatham kāmānam ādīnavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaranacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkāmsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodhā maggam. seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam paṭigāṇheyya, evam eva tesam tasmin yeva āsane virajam vitamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||3|| te diṭṭhadhammā pattadhammā vidiṭadhammā pariyoṭṭhadhammā tiṇṇavicikicchā vigatakathamkathā vesā-rajjappattā aparappaccaya satthu sāsane bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. atha kho bhagavā te bhikkū dhammiyā kathāya ovadi anusāsi. tesam bhagavatā dhammiyā kathāya ovadiyānānam anusāsiyānānam anupādāya āsavehi cittāni vimuccimsu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā nitthitā. 19

assosum kho âyasmato Yasassa paññâsamattâ gihisahâyakâ janapadâ pubbânupubbakânam kulânam puttâ : Yaso kira kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti. sutvâna nesam etad ahosi : na hi nûna so orako dhammadvinayo, na sâ orakâ pabbajjâ, yattha Yaso kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti. ||1|| te yenâyasmâ Yaso ten' upasamkamimsu, upasamkamitvâ âyasmantam Yasa abhivâdetvâ ekamantam atthamsu. atha kho âyasmâ Yaso te paññâsamatte gihisahâyake âdâya yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidi. ekamantam nisinno kho âyasmâ Yaso bhagavantam etad avoca : ime me bhante paññâsamattâ gihisahâyakâ janapadâ pubbânupubbakânam kulânam puttâ, ime bhagavâ ovadatu anusâsatû 'ti. ||2|| tesam bhagavâ anupubbikatham kathesi seyyath' idam : dânakatham sîlakatham saggakatham kâmânam âdînavam okâram samkilesam nekkhamme ânisamsam pakâsesi—padukkham samudayam nirodham maggam. seyyathâpi nâma suddham vattham apagatakâlakam sammad eva rajanam patigâheyya, evam eva tesam tasmin yeva âsane virajam vitamalam dhammadakkhum udapâdi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||3|| te ditthadhammâ pattadhammâ veditadhammâ pariyoगhadhammâ tiṇavacicicchâ vigatakathamkathâ vesârajjappattâ aparappaccaya satthu sâsane bhagavantam etad avocum : labheyâma mayam bhante bhagavato santike pabbajjam, labheyâma upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâkâhato dhammo, caratha brahmacariyam sammâ dukkhassa antakiriyâ 'ti. sâ 'va tesam âyasmantânam upasampadâ ahosi. atha kho bhagavâ te bhikkhû dhammiyâ kathâya ovari anusâsi. tesam bhagavatâ dhammiyâ kathâya ovadiyamânânam anusâsiyamânânam anupâdâya âsavehi cittâni vimuccimsu. tena kho pana samayena ekasatthi loke arahanto honti. ||4||10||

atha kho bhagavâ bhikkhû âmantesi : mutt' âham bhikkhave sabbapâsehi ye dibbâ ye ca mânusâ. tumhe pi bhik-

khave muttā sabbapāsehi ye dibbā ye ca mānusā. caratha bhikkhave cārikam̄ bahujanahitāya bahujanasukhāya lokānu-kampāya atthāya hitāya sukhāya devamanussānam. mā ekena dve agamittha. desetha bhikkhave dhammam̄ adikalyānam̄ majjhekalayānam̄ pariyoṣānakalyānam̄ sāttham̄ sa-vyañjanānam̄ kevalaparipuṇṇam̄ parisuddham̄ brahma-cariyam̄ pakāsetha. santi sattā apparajakkhajātikā assavanatā dham-massa parihāyanti, bhavissanti dhammassa aññātāro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upa-samkamissāmi dhammadesanāyā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasam̄kami, upasam̄kamitvā bha-gavantam̄ gāthāya ajjhabhāsi :

baddho 'si sabbapāsehi ye dibbā ye ca mānusā,
mahābandhanabaddho 'si, na me samāna mokkhasiti.|
mutt' āham̄ sabbapāsehi ye dibbā ye ca mānusā,
mahābandhanamutto 'mhi, nihato tvam asi Antakā 'ti.|
antalikkhacaro pāso yv āyam̄ carati mānaso
tena tam̄ bādhayissāmi, na me samāna mokkhasiti.|
rūpā saddā gandhā rasā phoṭṭhabbā ca manoramā
ettha me vigato chando, nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti mām̄ bhagavā, jānāti mām̄ su-gato 'ti dukkhī dummano tatth' ev' antaradhāyīti. ||2||

Mārakathā niṭṭhitā. ||1||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessaṭī, tattha bhikkhū c' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho bhagavato rahogatassa paṭisallinassa evam̄ cetaso parivitak-ko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessaṭī, tattha bhikkhū c' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. yam nūnā-ham̄ bhikkhūnam̄ anujāneyyam̄ tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbajetha upasam-pādethā 'ti. ||1|| atha kho bhagavā sāyanhasam-sallānā vutthito etasmim̄ nidāne—pa—dhammika:

bhikkhū āmantesi : idha mayham bhikkhave rahogatassa patisallinassa evam cetaso parivitakko udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbajessati upasampādessatiti, tattha bhikkhū c' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yam nūnāham bhikkhūnam anujāneyyam tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbajetha upasampādethā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbajetha upasampādetha. evañ ca pana bhikkhave pabbajetabbo upasampādetabbo: pathamam kesamasum ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekāmsam uttarāsaṅgam kārāpetvā, bhikkhūnam pāde vandāpetvā, ukukutikam nisidāpetvā, añjalim paggañhāpetvā evam vadehīti vattabbo: ||3|| buddham saranam gacchāmi, dhammam saranam gacchāmi, saṅgham saranam gacchāmi, dutiyam pi buddham saranam gacchāmi, dutiyam pi dhammam saranam gacchāmi, dutiyam pi saṅgham saranam gacchāmi, tatiyam pi buddham saranam gacchāmi, tatiyam pi dhammam saranam gacchāmi, tatiyam pi saṅgham saranam gacchāmīti. anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjam upasampadan ti. ||4||
tīhi saraṇagamanehi upasampadākathā nittitī. ||12||

atha kho bhagavā vuttho bhikkhū āmantesi: mayham kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā. tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaram vimuttim anupāpuṇātha anuttaram vimuttim sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasankami, upasankamitvā bhagavantam gāthāya ajjhabhāsi :

baddho 'si Mārapāsehi ye dibbā ye ca mānusā,
mahābandhanabaddho 'si, na me samāna mokkhasīti.
mutt' āham Mārapāsehi ye dibbā ye ca mānusā,
mahābandhanamutto 'mhi nihato tvam asi Antakā 'ti.||

atha kho Māro pāpimā jānāti mām bhagavā, jānāti mām sugato 'ti dukkhī dummano tatth' ev' antaradhāyi. ||2||13||

atha kho bhagavā Bārāṇasiyām yathābhīrantam viharitvā
 yena Uruvelā tena cārikām pakkāmi. atha kho bhagavā
 maggā okkamma yena aññataro vanasando ten' upasam̄kami,
 upasam̄kamitvā tam vanasandam ajjhogāhetvā aññatarasmiñ
 rukkhamūle nisidi. tena kho pana samayena timsamattā
 Bhaddavaggiyā sahāyakā sapajāpatikā tasmiñ yeva van-
 nasande paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī
 ânītā ahosi. atha kho sā vesī tesu pamattesu paricārentesu
 bhañdam ādāya palāyittha. ||1|| atha kho te sahāyakā sahā-
 yakassa veyyāvaccam karontā tam itthim gavesantā tam va-
 nasandam āhīndantā addasamsu bhagavantam aññatarasmiñ
 rukkhamūle nisinnam, disvāna yena bhagavā ten' upasam-
 kamisu, upasam̄kamitvā bhagavantam etad avocum: api
 bhante bhagavā ekam itthim passeyyā 'ti. kiñ pana vo kumārā
 itthiyā 'ti. idha mayam bhante timsamattā Bhaddavaggiyā
 sahāyakā sapajāpatikā imasmīm vanasande paricārayimhā,
 ekassa pajāpati nāhosi, tass' atthāya vesī ânītā ahosi. atha
 kho sā bhante vesī amhesu pamattesu paricārentesu bhañdam
 ādāya palāyittha. tena mayam bhante sahāyakā sahāyakassa
 veyyāvaccam karontā tam itthim gavesantā imam vanasandam
 āhīndamā 'ti. ||2|| tam kiñ maññatha vo kumārā, ka-
 tamam nu kho tumhākam varam, yam vā tumhe itthim ga-
 veseyyātha yam vā attānam gaveseyyāthā 'ti. etad eva
 bhante amhākam varam yam mayam attānam gaveseyyāmā
 'ti. tena hi vo kumārā nisidatha, dhammam vo desessāmiti.
 evam bhante 'ti kho te Bhaddavaggiyā sahāyakā bhagavantam
 abhivādetvā ekamantam nisidimsu. ||3|| tesam bhagavā
 anupubbikatham kathesi seyyath' idam: dānakatham sīla-
 katham saggakatham kāmānam adinavam okāram sañkilesam
 nekkhamme ânisamsam pakāsesi. yadā te bhagavā aññāsi
 kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte,
 atha yā buddhānam sāmukkāmsikā dhammadesanā, tam pa-
 kāsesi, dukkham samudayam nirodham maggam. seyyathāpi
 nāma suddham vattham apagatakālakam sammad eva rajanam
 patīganheyya, evam eva tesam tasmiñ yeva āsane virajam
 vītamalam dhammacakkhum udapādi yam kiñci samudaya-
 dhammam sabbam tam nirodhadhammam ti. ||4|| te dittha-
 dhammā pattadhammā vidiṭadhammā pariyoḡālhadhammā

tiṇṇaviciκicchā vigataκathamkathā vesārājjappattā aparapaceyā satthu sāsane bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmačariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum niṭhi-tam ||14|| dutiyakabhāṇavāram.

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jaṭilā paṭivasanti Uruvelakassapo Nadikassapo Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo pañcannam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadikassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. ||1|| atha kho bhagavā yena Uruvelakassapassa jaṭilassa assamo ten' upasamkami, upasamkamitvā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihēthesīti. dutiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihēthesīti. tatiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihēthesīti. app eva mam na vihētheyya, iṅgha tvam Kassapa anujānāhi agyāgāraṇ ti. vihara mahāsamaṇa yathāsukhan ti. ||2|| atha kho bhagavā agyāgāram pavisitvā tiṇasantharakam paññāpetvā nisidi pallāñkam ābhūñjītvā ujup kāyam pañidhāya parimukham satim upatthāpetvā. atha kho so nāgo bhagavantam pavītham addasa, disvāna dukkhī dummano padhūpāsi. atha kho bhagavato etad ahosi : yam nūnāham imassa nāgassa anupahacca

chaviñ ca cammañ ca māṃsañ ca nhāruñ ca aṭṭhiñ ca aṭṭhi-miñjañ ca tejasā tejam pariyyādiyeyyan ti. ||3|| atha kho bhagavā tathārūpam iddhābhisaṃkhāram abhisamkharitvā padhūpāsi. atha kho so nāgo makkham asahamāno pajjali. bhagavāpi tejodhātum samāpajjītvā pajjali. ubhinnam sajoti bhūtānam agyāgāram ādittam viya hoti sampajjalitam sajoti bhūtām. atha kho te jaṭilā agyāgāram parivāretvā evam āhamsu: abhirūpo vata bho mahāsamo, nāge na vihēthis-satīti. ||4|| atha kho bhagavā tassā rattiyā accayena tassa nāgassa anupahacca chaviñ ca cammañ ca māṃsañ ca nhāruñ ca aṭṭhiñ ca aṭṭhi-miñjañ ca tejasā tejam pariyyādiyitvā patte pakkhipitvā Uruvelakassapassa jaṭilassa dassesi: ayam te Kassapa nāgo, pariyyādinno assa tejasā tejo 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamo mahānubhāvo, yatra hi nāma cāḍassa nāgarājassa iddhimato āsivisassa ghoravisassa tejasā tejam pariyyādiyissati, na tv eva ca kho arahā yathā ahan ti. ||5||

Nerañjarāyam bhagavā Uruvelakassapam jaṭilam avoca: sace te Kassapa agaru, viharemu ajuṇho aggisālamhīti. na kho me mahāsamaṇa garu, phāsukāmo 'va tam nivāremi, cāḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihēsīti. app eva mām na vihētheyya, iṅgha tvam Kassapa anujā-nāhi agyāgāran ti. dinnan ti nam viditvā asambhito pāvisi bhayamatito. disvā isim paviṭṭham ahināgo dummano padhū-pāsi. sumānaso avimano manussanāgo pi tattha padhūpāsi. makkhañ ca asahamāno ahināgo pāvako va pajjali. tejodhā-tusukusalo manussanāgo pi tattha pajjali. ubhinnam sajoti bhūtānam agyāgāram udiccare jaṭilā: abhirūpo vata bho mahāsamo nāge na vihēthissatīti bhananti. ||6|| atha kho tassā rattiyā accayena hatā nāgassa acciyo honti, iddhimato pana ṛhitā anekavaṇṇā acciyo honti, nīlā atha lohitikā mañ-jetṭhā pītakā phalikavaṇṇāyo Aṅgirasassa kāye anekavaṇṇā acciyo honti. pattamhi odahitvā ahināgam brāhmaṇassa dassesi: ayam te Kassapa nāgo, pariyyādinno assa tejasā tejo 'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminā iddhī-pāṭīhāriyena abhippasanno bhagavantam etad avoca: idh' eva mahāsamaṇa vihara, ahan te dhuvabhattenā 'ti. ||7||

paṭhamam pāṭīhāriyam. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa
 avidūre aññatarasmiṃ vanasande vihāsi. atha kho cattāro
 Mahārājāno abhikkantāya rattiya abhikkantavaṇṇā kevala-
 kappam vanasandam obhāsetvā yena bhagavā ten' upasam-
 kamīmsu, upasam̄kamitvā bhagavantam abhivādetvā catud-
 disā atthamsu seyyathāpi mahantā aggikkhandhā. ||1|| atha
 kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bha-
 gavā ten' upasam̄kami, upasam̄kamitvā bhagavantam etad
 avoca: kālo mahāsamaṇa niṭṭhitam bhattam. ke nu kho te
 mahāsamaṇa abhikkantāya rattiya abhikkantavaṇṇā kevala-
 kappam vanasandam obhāsetvā yena tvam ten' upasam̄ka-
 mīmsu, upasam̄kamitvā tam abhivādetvā catuddisā atthamsu
 seyyathāpi mahantā aggikkhandhā 'ti. ete kho Kassapa
 cattāro Mahārājāno yenāham ten' upasam̄kamīmsu dhamma-
 savanāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad
 ahosi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra
 hi nāma cattāro pi Mahārājāno upasam̄kamissanti dhamma-
 savanāya, na tv eva ca kho arahā yathā ahan ti. atha kho
 bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tas-
 miṃ yeva vanasande vihāsi. ||2||

dutiyakapāṭīhāriyam. ||16||

atha kho Sakko devānam indo abhikkantāya rattiya
 abhikkantavaṇṇā kevalakappam vanasandam obhāsetvā yena
 bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam
 abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhan-
 dho, pūrimāhi vannanibhāhi abhikkantataro ca paññitataro
 ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiya acca-
 yena yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhaga-
 vantam etad avoca: kālo mahāsamaṇa niṭṭhitam bhattam.
 ko nu kho so mahāsamaṇa abhikkantāya rattiya abhikkanta-
 vanṇā kevalakappam vanasandam obhāsetvā yena tvam ten'
 upasam̄kami, upasam̄kamitvā tam abhivādetvā ekamantam
 atthāsi seyyathāpi mahā aggikkhandho purimāhi vannani-
 bhāhi abhikkantataro ca paññitataro cā 'ti. eso kho Kassapa
 Sakko devānam indo yenāham ten' upasam̄kami dhamma-
 savanāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi:
 mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma

Sakko pi devānam indo upasam̄kamissati dhammasavanāya,
na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā
Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmīm yeva
vanasaṇde vihāsi. ||2||

tatiyakapāṭīhāriyam. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyyā abhi-
kkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena bha-
gavā ten' upasam̄kami, upasam̄kamitvā bhagavantam abhi-
vādetvā ekamantam aṭṭhāsi seyyathāpi mahā aggikkhandho
purimāhi vanṇanibhāhi abhikkantataro ca paṇītataro ca. ||1||
atha kho Uruvelakassapo jaṭilo tassā rattiyyā accayena yena
bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam etad
avoca : kālo mahāsamaṇa niṭṭhitam bhattam. ko nu kho so
mahāsamaṇa abhikkantāya rattiyyā abhikkantavaṇṇā kevala-
kappam vanasaṇḍam obhāsetvā yena tvam ten' upasam̄kami,
upasam̄kamitvā tam abhivādetvā ekamantam aṭṭhāsi seyya-
thāpi mahā aggikkhandho purimāhi vanṇanibhāhi abhik-
kantataro ca paṇītataro cā 'ti. eso kho Kassapa Brahmā
Sahampati yenāham ten' upasam̄kami dhammasavanāyā 'ti.
atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko
kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi
Sahampati upasam̄kamissati dhammasavanāya, na tv eva ca
kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassa-
passa jaṭilassa bhattam bhuñjitvā tasmīm yeva vanasaṇde
vihāsi. ||2||

catuttha pāṭīhāriyam. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahā-
yañño paccupatṭhito hoti kevalakappā ca Aṅgamagadhā
pahūtam khādaniyam bhojaniyam ādāya abhikkamitukāmā
honti. atha kho Uruvelakassapassa jaṭilassa etad ahosi :
etarahi kho me mahāyañño paccupatṭhito kevalakappā ca
Aṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya
abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipā-
ṭīhāriyam karissati, mahāsamaṇassa lābhasakkāro abhiva-
ḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahā-
samaṇo svātanāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭilassa cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātam āharityā Anotattadahe paribhuñjitvā tatth' eva divāvihāram akāsi. atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : kālo mahāsamaṇa, niṭṭhitam bhattam. kiṁ nu kho mahāsamaṇa hiyyo nāgamāsi. api ca mayam tam sarāma kiṁ nu kho mahāsamoṇo nāgacchatiti, khādaniyassa ca bhojaniyassa ca te pativiso ṭhapito 'ti. ||2|| nanu te Kassapa etad ahosi : etarahi kho me mahāyañño paccupatṭhito kevalakappā ca Aṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamoṇo mahājanakāye iddhipatṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivaddhissati, mama lābhasakkāro parihāyissati. aho núna mahāsamoṇo svātanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātam āharityā Anotattadahe paribhuñjitvā tatth' eva divāvihāram akāsin ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamoṇo mahānubhāvo, yatra hi nāma cetasāpi cittam pajānissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam paribhuñjītvā tasmim yeva vanasaṅde vihāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato pamsukūlam uppannam hoti. atha kho bhagavato etad ahosi : kattha nu kho aham pamsukūlam dhoweyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya pāṇinā pokkharaṇīm khanitvā bhagavantam etad avoca : idha bhante bhagavā pamsukūlam dhovatū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho aham pamsukūlam parimaddeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya mahatīm silam upanikkhipi idha bhante bhagavā pamsukūlam parimaddatū 'ti. ||1|| atha kho bhagavato etad ahosi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkam aññāya sākham onamesi idha bhante bhagavā

ālambitvā uttaratū 'ti. atha kho bhagavato etad ahosi: kimhi nu kho aham pamsukulam vissajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññaya mahatim silam upanikkhipi idha bhante bhagavā pamsukulam vissajjetū 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: kalo mahāsamaṇa, nitthitam bhattam. kim nu kho mahāsamaṇa nāyam pubbe idha pokkharanī, sāyam idha pokkharanī, na yimā silā pubbe upanikkhittā, ken' imā silā upanikkhittā, na yimassa kaku-dhassa pubbe sākhā onatā, sāyam sākhā onatā 'ti. ||3|| idha me Kassapa pamsukulam uppannam ahosi, tassa mayham Kassapa etad ahosi: kattha nu kho aham pamsukulam dhoweyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkam aññaya pāṇinā pokkharanīm khanitvā mam etad avoca: idha bhante bhagavā pamsukulam dhovatū 'ti. sāyam amanussena pāṇinā khaniṭā pokkharanī. tassa mayham Kassapa etad ahosi: kimhi nu kho aham pamsukulam parimaddeyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkam aññaya mahatim silam upanikkhipi idha bhante pamsukulam parimaddattū 'ti. sāyam amanussena nikkhittā silā. ||4|| tassa mayham Kassapa etad ahosi: kimhi nu kho aham ālambitvā uttareyyan ti. atha kho Kassapa kakudhe adhivathhā devatā mama cetasā cetoparivitakkam aññaya sākham onamesi idha bhante bhagavā ālambitvā uttaratū 'ti. svāyam āharahathho kakudho. tassa mayham Kassapa etad ahosi: kimhi nu kho aham pamsukulam vissajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkam aññaya mahatim silam upanikkhipi idha bhante bhagavā pamsukulam vissajjetū 'ti. sāyam amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko devānam indo veyyā-vaccam karissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmin yeva vanasande vihāsi. ||6||

atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasamkami, upasamkamitvā bhaga-

vato kālam ārocesi: kālo mahāsamaṇa niṭṭhitam bhattan ti. gaccha tvam Kassapa, āyām' ahan ti Uruvelakassapam jaṭilam uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tato phalam gahetvā paṭhamataram ḡantvā agyāgāre nisidi. ||7|| addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahāsamaṇa maggrena ḡato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram ḡantvā agyāgāre nisinno 'ti. ||8|| idhāham Kassapa tam uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tato phalam gahetvā paṭhamataram ḡantvā agyāgāre nisinno. idam kho Kassapa jambuphalam vanṇasampannam gandhasampannam rasasampannam, sace ākaṅkhasi, paribhuñjā 'ti. alam mahāsamaṇa, tvam yev' etam arahasi, tvam yev' etam paribhuñjāhiti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mām paṭhamataram uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tato phalam gahetvā paṭhamataram ḡantvā agyāgāre nisidissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmiṁ yeva vanasande vihāsi. ||9|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavato kālam ārocesi: kālo mahāsamaṇa niṭṭhitam bhattan ti. gaccha tvam Kassapa, āyām' ahan ti Uruvelakassapam jaṭilam uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tassā avidūre ambo—gha—tassā avidūre āmalakī—la—tassā avidūre haritakī—la—Tāvatimsam gantvā pāricchattakapuppham gaheṭvā paṭhamataram ḡantvā agyāgāre nisidi. addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahāsamaṇa maggrena ḡato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram ḡantvā agyāgāre nisinno 'ti. ||10|| idhāham Kassapa tam uyyojetvā Tāvatimsam gantvā pāricchattakapuppham gahetvā paṭhamataram ḡantvā agyāgāre nisinno. idam kho Kassapa pāricchattakapuppham vanṇasampannam gandhasampannam, sace ākaṅkhasi, gaṇhā 'ti. alam mahāsamaṇa, tvam yev' etam arahasi, tvam yev' etam

gaṇhā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mam paṭhamataram uyyojetvā Tāvatīṁsam gantvā pāricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre niśidissati, na tv eva ca kho arahā yathā ahan ti. ||11||

Tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti kaṭṭhāni phāletum. atha kho tesam jaṭilānam etad ahosi : nissam̄sayam kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma kaṭṭhāni phāletun ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca : phāliyantu Kassapa kaṭṭhāniti. phāliyantu mahāsamaṇā 'ti. sakid eva pañcakaṭṭhasatāni phāliyimsu. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyissanti, na tv eva ca kho arahā yathā ahan ti. ||12|| Tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjaleturn. atha kho tesam jaṭilānam etad ahosi : nissam̄sayam kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī ujjaleturn ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca : ujjaliyantu Kassapa aggiti. ujjaliyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjalimsu. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjaliyissanti, na tv eva ca kho arahā yathā ahan ti. ||13|| Tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetum. atha kho tesam jaṭilānam etad ahosi : nissam̄sayam kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī vijjhāpetun ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca : vijjhāyantu Kassapa aggiti. vijjhāyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāyiṁsu. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāyissanti, na tv eva ca kho arahā yathā ahan ti. ||14|| Tena kho pana samayena te jaṭilā sitāsu hemantikāsu rattisu antaraṭṭhakāsu himapātasamaye najjā Nerañjarāyam nimujjanti pi, ummujjanti pi, ummujjani-mujjam pi karonti. atha kho bhagavā pañcamattāni mandāmukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visib-

besum. atha kho tesam jaṭilānam etad ahosi: nissamsayam kho mahâsamaṇassa iddhânubhâvo, yathâ h' imâ mandâmukhiyo nimmitâ 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahâsamaṇo mahânubhâvo, yatra hi nâma mahâmandâmukhiyo abhinimminissati, na tv eva ca kho arahâ yathâ ahan ti. ||15|| tena kho pana samayena mahâakâlamegho vassi, mahâudakavâhako sañjâyi. yasmin padese bhagavâ viharati, so padeso udakena anuottaṭhaṭo hoti. atha kho bhagavato etad ahosi: yam nûnâham samantâ udakam ussâretvâ majjhe reñuhatâya bhûmiyâ cañkameyyan ti. atha kho bhagavâ samantâ udakam ussâretvâ majjhe reñuhatâya bhûmiyâ cañkami. atha kho Uruvelakassapo jaṭilo mâ h' eva kho mahâsamaṇo udakena vulho ahositi nâvâya sambahulehi jaṭilehi saddhim yasmim padese bhagavâ viharati tam padesam agamâsi. addasa kho Uruvelakassapo jaṭilo bhagavantam samantâ udakam ussâretvâ majjhe reñuhatâya bhûmiyâ cañkamantam, disvâna bhagavantam etad avoca: idha nu tvam mahâsamaṇâ 'ti. ayam ah' asmi Kassapâ 'ti bhagavâ vehâsam abbhuggantvâ nâvâya pacutthâsi. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahâsamaṇo mahânubhâvo, yatra hi nâma udakam pi na pavahissati, na tv eva ca kho arahâ yathâ ahan ti. ||16||

atha kho bhagavato etad ahosi: ciram pi kho imassa moghapurisassa evam bhavissati: mahiddhiko kho mahâsamaṇo mahânubhâvo, na tv eva ca kho arahâ yathâ ahan ti. yam nûnâham imam jaṭilam samvejeyyan ti. atha kho bhagavâ Uruvelakassapam jatilam etad avoca: n' eva kho tvam Kassapa arahâ, na pi arahattamaggam samâpanno, sâpi te paṭipadâ n' atthi, yâya tvam arahâ vâ assa arahattamaggam vâ samâpanno 'ti. atha kho Uruvelakassapo jaṭilo bhagavato pâdesu sirasâ nipatitvâ bhagavantam etad avoca: labheyâham bhante bhagavato santike pabbajjam, labheyam upasampadan ti. ||17|| tvam kho 'si Kassapa pañcannam jaṭilasatânam nâyako vinâyako aggo pamukho pâmokkho, te pi tâva apalokehi, yathâ te maññissanti tathâ karissantîti. atha kho Uruvelakassapo jaṭilo yena te jaṭilâten' upasamkami, upasamkamitvâ te jaṭile etad avoca: icchâm'

aham bho mahāsamaṇe brahmacariyam caritum, yathā bhavanto maññanti tathā karontū 'ti. cirapatičā mayam bho mahāsamaṇe abhippasannā, sace bhavam mahāsamaṇe brahmacariyam carissati, sabbeva mayam mahāsamaṇe brahmacariyam carissāmā 'ti. ||18|| atha kho te jaṭilā kesamissam jaṭāmissam khārikājamissam aggihuttamissam udake pavāhetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||19||

addasa kho Nadikassapo jaṭilo kesamissam jaṭāmissam khārikājamissam aggihuttamissam udake vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātuno upasaggo ahositi, jaṭile pāhesi gacchatha me bhātarām jānāthā 'ti, sāmañ ca tīhi jaṭilasatehi saddhim yenāyasmā Uruvelakassapo ten' upasamkami, upasamkamitvā āyasmantam Uruvelakassapam etad avoca: idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti. ||20|| atha kho te jaṭilā kesamissam jaṭāmissam khārikājamissam aggihuttamissam udake pavāhetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||21||

addasa kho Gayākassapo jaṭilo kesamissam jaṭāmissam khārikājamissam aggihuttamissam udake vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātūnam upasaggo ahositi, jaṭile pāhesi gacchatha me bhātarō jānāthā 'ti, sāmañ ca dvīhi jaṭilasatehi saddhim yenāyasmā Uruvelakassapo ten' upasamkami, upasamkamitvā āyasmantam Uruvelakassapam etad avoca: idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti. ||22|| atha kho te jaṭilā kesamissam jaṭāmissam khārikājamissam aggihuttamissam udake pavāhetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavato

pâdesu sirasâ nipatitvâ bhagavantam etad avocum : labhey-yâma mayam bhante bhagavato santike pabbajjam, labheyyâma upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, caratha brahmacariyam sammâ dukkhabhava antakiriyâ 'ti. sâ 'va tesam âyasmantânam upasampadâ ahosi. ||23||

bhagavato adhitthânena pañca katthasatâni na phâliyimsu, phâliyimsu, aggî na ujjalimsu, ujjalimsu, na vijjhâyimsu, vijjhâyimsu, pañca mandâmukhisatâni abhinimmini. etena nayena addhuddhapâtihâriyasahassâni honti. ||24||**20**||

atha kho bhagavâ Uruvelâyam yathâbhîrantam viharitvâ yena Gayâsîsam tena cîrikam pakkâmi mahatâ bhikkhusamghena saddhim bhikkhusahassena sabbeh' eva purâna-jatilehi. tatra sudam bhagavâ Gayâyam viharati Gayâsise saddhim bhikkhusahassena. ||1|| tatra kho bhagavâ bhikkhû âmantesi : sabbam bhikkhave âdittam. kiñ ca bhikkhave sabbam âdittam. cakkhum bhikkhave âdittam, rûpâ âdittâ, cakkhuvîññânam âdittam, cakkhusamphasso âditto, yad idam cakkhusamphassapaccayâ uppajjati vedayitam sukham vâ dukkham vâ adukkhamasukham vâ, tam pi âdittam. kena âdittam, râgagginâ dosagginâ mohagginâ âdittam, jâtiyâ jarâya maranena sokehi paridevehi dukkhehi domanassehi upâyâsehi âdittan ti vadâmi. ||2|| sotam âdittam, saddâ âdittâ, — la — ghânam âdittam, gandhâ âdittâ, jivhâ âdittâ, rasâ âdittâ, kâyo âditto, phoñhabbâ âdittâ, mano âditto, dhammâ âdittâ, manovîññânam âdittam, manosamphasso âditto, yad idam manosamphassapaccayâ uppajjati vedayitam sukham vâ dukkham vâ adukkhamasukham vâ, tam pi âdittam. kena âdittam, râgagginâ dosagginâ mohagginâ âdittam, jâtiyâ jarâya maranena sokehi paridevehi dukkhehi domanassehi upâyâsehi âdittan ti vadâmi. ||3|| evam passam bhikkhave sutavâ ariyasâvako cakkhusmim pi nibbindati, rûpesu pi nibbindati, cakkhuvîññâne pi nibbindati, cakkhusamphasse pi nibbindati, yad idam cakkhusamphassapaccayâ uppajjati vedayitam sukham vâ dukkham vâ adukkhamasukham vâ, tasmim pi nibbindati. sotasmim pi nibbindati, saddesu pi nibbindati, ghânasmim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, rasusu pi nibbindati, kāyasmīm pi nibbindati, phoṭṭhabbesu pi nibbindati, manasmīm pi nibbindati, dhammesu pi nibbindati, manoviññāne pi nibbindati, manosamphasse pi nibbindati, yad idam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmīm pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmīm vimutt' amhiti nānam hoti, khīnā jāti, vusitam brahmacariyam, katam karaṇiyam, nāparam itthattāyā 'ti pajānātīti. imasmīm ca pana veyyākaraṇasmīm bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsu. ||4|| ādittapariyāyam niṭṭhitam. ||21|| Uruvelapāṭihāriyam tatiyakabhāṇavāram niṭṭhitam.

atha kho bhagavā Gayāsise yathābhīrantam viharitvā yena Rājagaham tena cārikam pakkāmi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbeh' eva purāṇajatilēhi. atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Laṭṭhivanuyyāne Supatīṭhe cetiye. ||1|| assosi kho rājā Māgadho Seniyo Bimbisāro: samāṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Rājagaham anuppatto Rājagahe viharati Laṭṭhivanuyyāne Supatīṭhe cetiye. tam kho pana bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato iti pi, so bhagavā araham sammāsam-buddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā, so imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇīm pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammam deseti ādikalyāṇam majjhē-kalyāṇam pariyoṣānakalyāṇam sāttham savyañjanam kevalaparipūṇam parisuddham brahmacariyam pakāseti. sādhu kho pana tathārūpānam arahatam dassanam hotīti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro dvādasanahutehi Māgadhikehi brāhmaṇagahapatikehi parivuto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. te pi kho dvādasanahutā Māgadhikā brāhma-

mañagahapatikā appekacce bhagavantam abhivādetvā ekam-
antam nisidimsu, appekacce bhagavatā saddhim sammo-
dimsu, sammodaniyam katham sāraṇiyam vītisāretvā ekam-
antam nisidimsu, appekacce yena bhagavā ten' añjalim
panāmetvā ekamantam nisidimsu, appekacce bhagavato san-
tilke nāmagottam sāvetvā ekamantam nisidimsu, apekacce
tuñhibhūtā ekamantam nisidimsu. ||3|| atha kho tesam dvā-
dasanahutānam Māgadhikānam brāhmañagahapatikānam
etad ahosi: kim nu kho mahāsamaṇo Uruvelakassape brah-
macariyam carati, udāhu Uruvelakassapo mahāsamaṇe brah-
macariyam caratīti. atha kho bhagavā tesam dvādasanahu-
tānam Māgadhikānam brāhmañagahapatikānam cetasā ceto-
parivitakkam aññāya āyasmantam Uruvelakassapam gāthāya
ajjhabhāsi:

kim eva disvā Uruvelavāsi pahāsi aggiṁ kisako vadāno.
pucchāmi tam Kassapa etam attham, katham pahinam
tava aggihuttan ti.
rūpe ca sadde ca atho rase ca kāmitthiyo cābhivadanti
yaññā.
etam malan ti upadhīsu fiatvā, tasmā na yiṭṭhe na hute
arañjin ti. ||4||
ettha ca te mano na ramittha Kassapā 'ti bhagavā avoca,
rūpesu sadesu atho rasesu
atha ko carahi devamanussaloke rato mano Kassapa brūhi
me tan ti.
disvā padam santam anupadhikam akīñcanam kāmabhave
asattam
anaññathābhāvīm anaññaneyyam, tasmā na yiṭṭhe na hute
arañjin ti. ||5||

atha kho āyasmā Uruvelakassapo utthāyāsanā ekamsam
uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bha-
gavantam etad avoca: satthā me bhante bhagavā, sāvako
'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti.
atha kho tesam dvādasanahutānam Māgadhikānam brāhma-
ñagahapatikānam etad ahosi: Uruvelakassapo mahāsamaṇe
brahmacariyam caratīti. ||6|| atha kho bhagavā tesam dvā-
dasanahutānam Māgadhikānam brāhmañagahapatikānam ce-

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmu-kkamsikā dhammadesanā, tam pakāsesi, dukkham samudayam nirodham maggam. ||7|| seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam paṭīgañheyya, evam eva ekādasanahutānam Māgadhikānam brāhmaṇagaha-patikānam Bimbisārapamukhānam tasmim yeva āsane vira-jam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti, ekanahutam upāsakattam pativedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro ditthadhammo pattadhammo veditadhammo pari-yogālhadhammo tīṇavicikiccho vigatakathamkatho vesā-rajjappatto aparappaccayo satthu sāsane bhagavantam etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesum, te me etarahi samiddhā. pubbe me bhante kumārassa sato etad ahosi: aho vata mām rajje abhisīñceyyun ti, ayam kho me bhante pañhamo assāsako ahosi, so me etarahi samiddho. tassa ca me vijitatam araham sammāsambuddho okkameyyā 'ti, ayam kho me bhante dutiyo assāsako ahosi, so me etarahi samiddho. ||9|| tañ cāham bhagavantam payirupāseyyan ti, ayam kho me bhante tatiyo assāsako ahosi, so me etarahi samiddho. so ca me bhagavā dhammam deseyyā 'ti, ayam kho me bhante catuttho assāsako ahosi, so me etarahi samiddho. tassa cāham bhagavato dhammam ājāneyyan ti, ayam kho me bhante pañcamo assāsako ahosi, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesum, te me etarahi samiddhā. ||10|| abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūlhassa vā maggam ācikkheyya andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhīntīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusaṅ-ghāñ ca, upāsakam mām bhante bhagavā dhāretu ajatagge pānupetam saraṇam gatan ti, adhivāsetu ca me bhante

bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti.
adhibvāsesi bhagavā tunhibbhāvena. ||11|| atha kho rājā
Māgadho Seniyo Bimbisāro bhagavato adhibvāsanam viditvā
utthāyāsanā bhagavantam abhibvādetvā padakkhiṇam katvā
pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā
rattiyā accayena pañītam khādaniyam bhojaniyam paṭiyādā-
petvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam
bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā
pattacivaram adāya Rājagaham pāvisi mahatā bhikkhusam-
ghena saddhim bhikkhusahassena sabbe' eva purāṇajati-
lehi. ||12|| tena kho pana samayena Sakkō devānam
indo māṇavakavanam abhinimminitvā buddhapamukhassa
bhikkhusamghassa purato-purato gacchati imā gāthāyo gīya-
māno :

danto dantehi saha purāṇajatilehi vippamutto vippamuttehi
siṅgīnikkhasuvanño Rājagaham pāvisi bhagavā.|
mutto muttehi saha purāṇajatilehi vippamutto vippa-
muttehi
siṅgīnikkhasuvanño Rājagaham pāvisi bhagavā.|
tiṇño tiṇnehi saha purāṇajatilehi vippamutto vippamuttehi
siṅgīnikkhasuvanño Rājagaham pāvisi bhagavā.|
dasavāso dasabalo dasadhammavidū dasabhi c' upeto
so dasasataparivāro Rājagaham pāvisi bhagavā 'ti. ||13||

manussā Sakkam devānam indam passitvā evam āhamsu:
abhirūpo vatāyam māṇavako, dassanīyo vatāyam māṇavako,
pāśādiko vatāyam māṇavako. kassa nu kho ayam māṇavako
'ti. evam vutte Sakkō devānam indo te manusse gāthāya
ajjhabhāsi :

yo dhīro sabbadhī danto buddho appatipuggalo
araham sugato loke tassāham paricārako 'ti. ||14||

atha kho bhagavā yena rañño Māgadhassa Seniyassa
Bimbisārassa nivesanam ten' upasamkami, upasamkamitvā
paññatte āsane nisidi saddhim bhikkhusamghena. atha
kho rājā Māgadho Seniyo Bimbisāro buddhapamukham
bhikkhusamgham paññena khādaniyena bhojaniyena sa-
hatthā santappetvā sampavāretvā bhagavantam bhuttāvīm
onītapatapāṇīm ekamantam nisidi. ||15|| ekamantam ni-

sinnassa kho rañño Mâgadhassa Seniyassa Bimbisârassa etad ahosi: kattha nu kho bhagavâ vihareyya, yam assa gâmato n' eva avidûre na accâsanne gamanâgamana-sampannam athikânam-athikânam manussânam abhikkamaniyam, divâ appâkiñnam rattim appasaddam appanigghosam vijanavâtam manussarâhaseyyakam pañisallânasâruppan ti. ||16|| atha kho rañño Mâgadhassa Seniyassa Bimbisârassa etad ahosi: idam kho amhâkam Vêluvanam uyyânam gâmato n' eva avidûre na accâsanne gamanâgamana-sampannam athikânam-athikânam manussânam abhikkamaniyam, divâ appâkiñnam, rattim appasaddam appanigghosam vijanavâtam manussarâhaseyyakam pañisallânasâruppam. yam nûnâham Vêluvanam uyyânam buddhapamukhassa bhikkhusamghassa dadeyyan ti. ||17|| atha kho râjâ Mâgadho Seniyo Bimbisâro sovanñamayam bhînkâram gahetvâ bhagavato onojesi etâham bhante Vêluvanam uyyânam buddhapamukhassa bhikkhusamghassa dammîti. pañiggahesi bhagavâ ârâmam. atha kho bhagavâ râjânam Mâgadham Seniyam Bimbisâram dhammiyâ kathâya sandassetvâ samâdapetvâ samuttejetvâ sampañhamsetvâ utthâyâsanâ pakkâmi. atha kho bhagavâ etasmim nidâne dhammadhikatham katvâ bhikkhû âmantesi: anujânâmi bhikkhave ârâman ti. ||18|| 22 ||

tena kho pana samayena Sañjayo paribbâjako Râjagahe pañivasati mahatiyâ paribbâjakaparisâya saddhiñ addha-teyyehi paribbâjakasatehi. tena kho pana samayena Sâriputtamoggalânâ Sañjaye paribbâjake brahmacariyam caranti, tehi katikâ katâ hoti: yo pañhamam amatam adhigacchatî so ârocetû 'ti. ||1|| atha kho âyasmâ Assaji pubbañhasamayam nivâsetvâ pattacîvaram âdâya Râjagaham piñdâya pâvisi pâsâdikena abhikkantena pañikkantena âlokitena vilokitena sammiñjitenâ pasâritena okkhittacakkhu iriyâpathasampanno. addasa kho Sâriputto paribbâjako âyasmantam Assajim Râjagahe piñdâya carantam pâsâdikena abhikkantena pañikkantena âlokitena vilokitena sammiñjitenâ pasâritena okkhittacakkhum iriyâpathasampannam, disvân' assa etad ahosi: ye vata loke arahanto vâ arahattamaggam vâ samâpannâ, ayam tesam bhikkhûnam aññataro, yam nûnâ-

ham imam bhikkhum upasamkamitvā puccheyyam : kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||2|| atha kho Sāriputtassa paribbājakassa etad ahosi: akālo kho imam bhikkhum pucchitum, antaragharam pavītho piñdāya carati. yam nūnāham imam bhikkhum piñthito-piñthito anubandheyyam atthikehi upanīnatam maggan ti. atha kho āyasmā Assaji Rājagahe piñdāya caritvā piñdapātam ādāya patikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasamkami, upasamkamitvā āyasmata Assajinā saddhim sammodi, sammodaniyam katham sāraṇiyam vītisāretvā ekamantam atthāsi, ekamantam thito kho Sāriputto paribbājako āyasmantam Assajim etad avoca: vippasannāni kho te āvuso indriyāni, parisuddho chavivāṇo pariyodāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||3|| atth' āvuso mahāsamoṇo Sakyaputto Sakakulā pabbajito, tāham bhagavantam uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kimvādī panāyasmato satthā kimakkhāyīti. aham kho āvuso navo acirapabbajito adhunāgato imam dhamma-vinayam, na t' āham sakkomi vitthārena dhammam desetum, api ca te samkhittena attham vakkhāmīti. atha kho Sāriputto paribbājako āyasmantam Assajim etad avoca: hotu āvuso, appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanam bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imam dhammapariyāyam abhāsi:

ye dhammā hetuppabhavā tesam hetum tathāgato āha
tesañ ca yo nirodho evamvādī mahāsamoṇo 'ti.

atha kho Sāriputtassa paribbājakassa imam dhammapariyāyam sutvā virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokam adiñtham abbhatitam bahukehi kappanahutehīti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasamkami. addasa kho Moggallāno paribbājako Sāriputtam paribbājakam dūrato 'va āgacchantam, disvāna Sāri-

puttam paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivāṇṇo pariyodāto, kacci nu tvam āvuso amatam adhigato 'ti. āmāvuso amatam adhigato 'ti. yathā katham pana tvam āvuso amatam adhigato 'ti. ||6|| idhāham āvuso addasam Assajim bhikkhum Rājagahe piṇḍāya carantam pāsādikena abhikkantena patikkan-tena ālokitenā vilokitenā sammiñjitenā pasāritena okkhittacakkhum iriyāpathasampannam, disvāna me etad ahosi: ye vata loke arahanto vā arahattamaggam vā samāpannā, ayam tesam bhikkhūnam aññataro, yam nūnāham imam bhikkhum upasam̄kamitvā puccheyyam: kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesiti. ||7|| tassa mayham āvuso etad ahosi: akālo kho imam bhikkhum pucchitum, antaragharam pavīṭṭho piṇḍāya carati. yam nūnāham imam bhikkhum pitthito-pitthito anubandheyyam atthikehi upaññātam maggan ti. atha kho āvuso Assaji bhikku Rājagahe piṇḍāya caritvā piṇḍapātam ādāya paṭikkami. atha khv āham avuso yena Assaji bhikkhu ten' upasam̄kamim, upasam̄kamitvā Assajinā bhikkhunā saddhim sammodim, sammodaniyam katham sāraṇiyam vitisāretvā ekamantam atīhāsim, ekamantam thito kho aham āvuso Assajim bhikkhum etad avocam : vippasannāni kho te āvuso indriyāni, parisuddho chavivāṇṇo pariyodāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesiti. ||8|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāham bhagavantam uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kiñvādī panāyasmato satthā kimakkhāyīti. aham kho āvuso navo acirapabbajito adhunāgato imam dhammadvinayam, na t' āham sakkomi vitthārena dhammam desetum, api ca te sam̄khittena attham vakkhāmīti. appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kiñ kāhasi vyañjanam bahun ti. ||9|| atha kho āvuso Assaji bhikkhu imam dhammapariyāyam abhāsi :

ye dhammā hetuppabhavā tesam hetum tathāgato āha
tesañ ca yo nirodho evamvādī mahāsamaṇo 'ti.

atha kho Moggallānassa paribbājakassa imam dhammapari-

yâyam sutvâ virajam vîtamalam dhammacakkhum udapâdi
yam kiñci samudayadhammad sabbam tam nirodhadha-
mman ti. es' eva dhammo yadi tâvad eva paccavyathâ
padam asokam adittham abbhatis tam bahukehi kappanahute-
hîti. ||10||23||

atha kho Moggallâno paribbâjako Sâriputtam pa-
ribbâjakam etad avoca: gacchâma mayam âvuso bhagavato
santike, so no bhagavâ satthâ 'ti. imâni kho âvuso addha-
teyyâni paribbâjakasatâni amhe nissâya amhe sampassantâ
idha viharanti, te pi tâva apalokâma, yathâ te maññissanti,
tathâ karissantî. atha kho Sâriputtamoggallânâ yena te
paribbâjakâ ten' upasamkamimsu, upasamkamitvâ te paribbâ-
jake etad avocum: gacchâma mayam âvuso bhagavato san-
tike, so no bhagavâ satthâ 'ti. mayam âyasmante nissâya
âyasmante sampassantâ idha viharâma, sace âyasmantâ ma-
hâsamañce brahmacariyam carissanti, sabbeva mayam mahâ-
samañce brahmacariyam carissâmâ 'ti. ||1|| atha kho Sâri-
puttamoggallânâ yena Sañjaya paribbâjako ten' upasamka-
mimsu, upasamkamitvâ Sañjayam paribbâjakam etad avocum:
gacchâma mayam âvuso bhagavato santike, so no bhagavâ
satthâ 'ti. alam âvuso mâ agamitha, sabbeva tayo imam
gañam pariharissâmâ 'ti. dutiyam pi kho —la— tatiyam
pi kho Sâriputtamoggallânâ Sañjayam paribbâjakam etad
avocum: gacchâma mayam âvuso bhagavato santike, so no
bhagavâ satthâ 'ti. alam avuso mâ agamitha, sabbeva
tayo imam gañam pariharissâmâ 'ti. ||2|| atha kho Sâriputta-
moggallânâ tâni adhateyyâni paribbâjakasatâni âdâya yena
Veluvanam ten' upasamkamimsu, Sañjayassa pana paribbâja-
kassa tatth' eva unñham lohitam mukhato uggacchi. addasa
kho bhagavâ te Sâriputtamoggallâne dûrato 'va âgacchante,
disvâna bhikkhû âmantesi: ete bhikkhave dve sahâyakâ
âgacchanti Kolito Upatisso ca, etam me sâvakayugam
bhavissati aggam bhaddayugan ti. gambhîre fiñnavisaye
anuttare upadhisamkhaye vimutte anuppatte Veluvanam
atha ne satthâ vyâkâsi: ete dve sahâyakâ âgacchanti Kolito
Upatisso ca, etam me sâvakayugam bhavissati aggam bhadda-
yugan ti. ||3|| atha kho Sâriputtamoggallânâ yena bhagavâ

ten' upasam̄kamīnsu, upasam̄kamitvā bhagavato pādesu
 sirasā nipatitvā bhagavantam etad avocum : labheyyāma
 mayam bhante bhagavato santike pabbajam, labheyyāma
 upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svā-
 kkhāto dhammo, caratha brahmacariyam sammā dukkhassa
 antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā
 ahosi. ||4|| tena kho pana samayena abhiññātā-abhiññātā
 Māgadhikā kulaputtā bhagavati brahmacariyam caranti.
 manussā ujjhāyanti khīyanti vipācenti : aputtakatāya pati-
 panno samaṇo Gotamo, vedhavyāya patipanno samaṇo Gotamo,
 kulupacchedāya patipanno samaṇo Gotamo. idāni anena
 jatilasarhassam pabbājitat, imāni ca addhateyyāni paribhāja-
 kasatāni Sañjayāni pabbājitatāni, ime ca abhiññātā-abhiññātā
 Māgadhikā kulaputtā samaṇe Gotame brahmacariyam ca-
 rantiti. api 'ssu bhikkhū disvā imāya gāthāya codenti :

âgato kho mahāsamaṇo Magadhānam Giribbajam
 sabbe Sañjaye netvāna, kam su dāni nayissatī. ||5||

assosum kho bhikkhū tesam manussānam ujjhāyantānam
 khīyantānam vipācentānam. atha kho te bhikkhū bhagavato
 etam attham ārocesum. na bhikkhave so saddo ciram bha-
 vissati, sattāham eva bhavissati, sattāhassa accayena antara-
 dhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya
 codenti :

âgato kho mahāsamaṇo Magadhānam Giribbajam
 sabbe Sañjaye netvāna, kam su dāni nayissatī,
 te tumhe imāya gāthāya paticodetha :

nayanti ve mahāvīrā saddhammena tathāgatā,
 dhammena nayamānānam kā usuyyā vijānatan ti. ||6||

tena kho pana samayena manussā bhikkhū disvā imāya gā-
 thāya codenti :

âgato kho mahāsamaṇo Magadhānam Giribbajam
 sabbe Sañjaye netvāna, kam su dāni nayissatī.

bhikkhū te manusse imāya gāthāya paticodenti :

nayanti ve mahāvīrā saddhammena tathāgatā,
 dhammena nayamānānam kā usuyyā vijānatan ti.

manussâ dhammena kira samañâ Sakyaputtiyâ nenti no adhammenâ 'ti sattâham eva so saddo ahosi, sattâhassa accayena antaradhâyi. ||7||

Sâriputtamoggallânapabbajjâ niññhitâ. ||24||
catutthakabhânavâram niññhitam.

tena kho pana samayena bhikkhû anupajjhâyakâ anovadiyamânâ ananusâsiyamânâ dunnivatthâ duppârutâ anâkappa-sampannâ piñdâya caranti. te manussânâm bhuñjamânânâm upari bhojane pi uttitthapattam upanâmenti, upari khâdaniye pi uttitthapattam upanâmenti, upari sâyaniye pi uttitthapattam upanâmenti, upari pâniye pi uttitthapattam upanâmenti, sâmam sâpam pi odanam pi viññâpetvâ bhuñjanti, bhattagge pi uccâsaddâ mahâsaddâ viharanti. ||1|| manussâ ujjhâyanti khîyanti vipâcenti : katham hi nâma samañâ Sakyaputtiyâ dunnivatthâ duppârutâ anâkappasampannâ piñdâya carissanti, manussânâm bhuñjamânânâm upari bhojane pi uttitthapattam upanâmessanti, upari khâdaniye pi uttitthapattam upanâmessanti, upari sâyaniye pi uttitthapattam upanâmessanti, sâmam sâpam pi odanam pi viññâpetvâ bhuñjisanti, bhattagge pi uccâsaddâ mahâsaddâ viharissanti, seyyathâpi brâhmañâ brâhmañabhojane 'ti. ||2|| assosum kho bhikkhû tesam manussânâm ujjhâyantânâm khîyantânâm vipâcentânâm. ye te bhikkhû appicchâ santutthâ lajjino kukkuccakâ sikkhâkâmâ, te ujjhâyanti khîyanti vipâcenti : katham hi nâma bhikkhû dunnivatthâ duppârutâ anâkappa-sampannâ piñdâya carissanti, manussânâm bhuñjamânânâm upari bhojane pi uttitthapattam upanâmessanti, upari khâdaniye pi uttitthapattam upanâmessanti, upari sâyaniye pi uttitthapattam upanâmessanti, sâmam sâpam pi odanam pi viññâpetvâ bhuñjisanti, bhattagge pi uccâsaddâ mahâsaddâ viharissanti-ti. ||3|| atha kho te bhikkhû bhagavato etam attham ârocesum. atha kho bhagavâ etasmim nidâne etasmim pakarañe bhikkhusamgham sannipâtâpetvâ bhikkhû patipucchi: saccam kira bhikkhave bhikkhû dunnivatthâ duppârutâ anâkappa-sampannâ piñdâya caranti manussânâm bhuñjamânânâm

upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattachge pi uccāsaddā mahāsaddā viharantīti. saceam bhagavā. ||4|| vigarahi buddho bhagavā: ananucchavyam bhikkhave tesam moghapurisānam ananulomikam appatirūpam assāmaṇakam akappiyam akaraṇiyam. katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākappasampannā piṇḍaya carissanti, manussānam bhuñjamānānam upari bhojane pi uttiṭṭhapattam upanāmessanti upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjisanti, bhattachge pi uccāsaddā mahāsaddā viharissanti. n' etam bhikkhave appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya, atha kho tam bhikkhave appasannānañ c' eva appasādāya, pasannānañ ca ekaccānam aññathattāyā 'ti. ||5|| atha kho bhagavā te bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantuṭṭhiyā samgaṇikāya kosajjassa avanñam bhāsitvā anekapariyāyena subharatāya suposatāya appichchassa santuṭṭhassa sallekhabhā dhitassa pāsādikassa apacayassa viriyārambhassa vannam bhāsitvā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave upajjhāyam. upajjhāyo bhikkhave saddhivihārikam puttacittam upatṭhāpessati, saddhivihāriko upajjhāyamhi pitucittam upatṭhāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammadvinaye vuddhim virūlhim vepullam āpajjissanti. ||6|| evañ ca pana bhikkhave upajjhāyo gahetabbo: ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo: upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohīti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, patirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo. ||7||

saddhivihārikena bhikkhave upajjhāyamhi sammāvatti-tabbam, tatrāyam sammāvattanā: kālass' eva uṭṭhāya upāhanā omuñcītvā ekamsam uttarāsaṅgam karitvā danta-kattham dātabbam, mukhodakam dātabbam, āsanam paññā-petabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanā-metabbā. yāgum pītassa udakam datvā bhājanam paṭigga-hetvā nīcam katvā sādhukam aparighamsantena dhovitvā paṭisāmetabbam. upajjhāyamhi vuṭṭhite āsanam uddhari-tabbam. sace so deso uklāpo hoti, so deso sammajitabbo. ||8|| sace upajjhāyo gāmam pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saguṇam katvā samghātiyo dātabbā, dhovitvā patto saudako dātabbo. sace upajjhāyo pacchāsamañam ākañ-khati, timandalam paṭicchādentena parimandalam nivāsetvā kāyabandhanam bandhitvā saguṇam katvā samghātiyo pārupitvā gaṇṭhikam paṭimuficitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamañena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam paṭiggahetabbam. ||9|| na upajjhāyassa bhanamānassa antarantarā kathā opātētabbā. upajjhāyo āpattisāmantā bhana-māno nivāretabbo. nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapīṭham pādaka-thalikam upanikkhipitabbam, paccuggantvā pattacivaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnam hoti, muhuttam unhe otāpetabbam, na ca unhe cīvaram nidahitabbam. cīvaram samharitabbam. cīvaram samharantena caturaṅgulam kannam ussāretvā cīvaram samharitabbam mā majjhe bhaṅgo ahositi. obhoge kāyabandhanam kātabbam. sace piñḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piñḍapāto upanāmetabbo. ||10|| upajjhāyo pāniyena pucchitabbo. bhuttavissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā vodakam katvā muhuttam unhe otāpetabbo, na ca unhe patto nidahitabbo. pattacivaram nikkipitabbam. pattam nikkipantena ekena hatthena pattam gahetvā ekena hatthena hetṭhāmañcam vā

hetṭhāpītham vā parāmasitvā patto nikhipitabbo, na ca
 anantarahitāya bhūmiyā patto nikhipitabbo. cīvaram ni-
 kkipantena ekena hatthena cīvaram gahetvā ekena hatthena
 cīvaravamsam vā civārarajjum vā pamajjivtā pārato antam
 orato bhogam katvā cīvaram nikhipitabbam. upajjhāyamhi
 vutṭhite āsanam uddharitabbam, pādodakam pādapītham pā-
 dakathalikam patisāmetabbam. sace so deso uklāpo hoti, so
 deso sammajjitatbo. ||11|| sace upajjhāyo nahāyitukāmo
 hoti, nahānam patiyādetabbam. sace sītena attho hoti, sītam
 patiyādetabbam. sace unheha attho hoti, unham patiyāde-
 tabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti,
 cūṇam sannetabbam, mattikā temetabbā, jantāgharapītham
 âdāya upajjhāyassa piṭhitō-piṭhitō gantvā jantāgharapī-
 tham datvā cīvaram paṭiggahetvā ekamantam nikhipi-
 tabbam, cūṇam dātabbam, mattikā dātabbā. sace ussahati,
 jantāgharam pavisitabbam. jantāgharam pavisantena matti-
 kāya mukham makkhetvā purato ca pacchato ca paṭicchā-
 detvā jantāgharam pavisitabbam. ||12|| na there bhikkhū
 anupakhaja niśiditabbam, na navā bhikkhū āsanena paṭi-
 bhetabbā. jantāghare upajjhāyassa parikammam kātabbam.
 jantāgharā nikhamantena jantāgharapītham âdāya purato
 ca pacchato ca paṭicchādetvā jantāgharā nikhamitabbam.
 udake pi upajjhāyassa parikammam kātabbam. nahātena pa-
 thamataram uttaritvā attano gattam vodakam katvā nivāsetvā
 upajjhāyassa gattato udakam pamajjitatbbam, nivāsanam dā-
 tabbam, samghāti dātabbā, jantāgharapītham âdāya patha-
 mataram āgantvā āsanam paññāpetabbam, pādodakam pā-
 dapītham pādakathalikam upanikkhipitabbam. upajjhāyo
 pāniyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti,
 uddisāpetabbo. sace paripucchitukāmo hoti, paripucchitabbo.
 yasmim vihāre upajjhāyo viharati, sace so vihāro
 uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena
 paṭhamam pattacīvaram nīharitvā ekamantam nikhipi-
 tabbam. niśidanapaccattharanam nīharitvā ekamantam ni-
 kkipitabbam. bhisibimbohanam nīharitvā ekamantam ni-
 kkipitabbam. ||14|| mañico nīcam katvā sādhukam apari-
 ghamsantena asamghattantena kavātapiṭtham nīharitvā eka-
 mantam nikhipitabbo. pītham nīcam katvā sādhukam

aparighamsantena asamghattantena kavātapiṭṭham nīharitvā
 ekamantam nikhipitabbam. mañcapatiḍakā nīharitvā
 ekamantam nikhipitabbā. kheṭamallako nīharitvā ekam-
 antam nikhipitabbo. apassenaphalakam nīharitvā ekam-
 antam nikhipitabbam. bhummattharaṇam yathāpañña-
 ttam sallakkhetvā nīharitvā ekamantam nikhipitabbam.
 sace vihāre santānakam hoti, ullokā paṭhamam oharetabbam.
 ālokasandhikannabhāgā pamajjitabbā. sace gerukaparikam-
 makatā bhitti kaṇṇakitā hoti, colakam temetvā pīletvā pa-
 majjitabbā. sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti,
 colakam temetvā pīletvā pamajjitabbā. sace akatā hoti
 bhūmi, udakena parippositvā sammajjitabbā mā vihāro rajena
 uhaññiti. samkāram vicinitvā ekamantam chaddetabbam.
 || 15 || bhummattharaṇam otāpetvā sodhetvā pappoṭhetvā ati-
 haritvā yathāpaññattam paññāpetabbam. mañcapatiḍaka-
 kā otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā.
 mañco otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhukam
 aparighamsantena asamghattantena kavātapiṭṭham atiharitvā
 yathāpaññattam paññāpetabbo. pīṭham otāpetvā sodhetvā
 pappoṭhetvā nīcam katvā sādhukam aparighamsantena asam-
 ghattantena kavātapiṭṭham atiharitvā yathāpaññattam paññā-
 petabbam. bhisibimbohanam otāpetvā sodhetvā pappoṭhetvā
 atiharitvā yathāpaññattam paññāpetabbam. nisidanapacca-
 ttharaṇam otāpetvā sodhetvā pappoṭhetvā atiharitvā yathā-
 paññattam paññāpetabbam. kheṭamallako otāpetvā pamajji-
 tvā atiharitvā yathāṭṭhāne ṭhapetabbo. apassenaphalakam
 otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbam. || 16 ||
 pattacivaram nikhipitabbam. pattam nikhipantena ekena
 hatthena pattam gahetvā ekena hatthena hetṭhāmañcam vā
 hetṭhāpīṭham vā parāmasitvā patto nikhipitabbo, na ca
 anantarahitāya bhūmiyā patto nikhipitabbo. cīvaram ni-
 khipantena ekena hatthena cīvaram gahetvā ekena hatthena
 cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam
 orato bhogam katvā cīvaram nikhipitabbam. || 17 || sace
 puratthimā sarajā vātā vāyanti, puratthimā vātapānā thake-
 tabbā. sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā
 thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vātapānā
 thaketabbā. sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā. sace sītakālo hoti, divā vātāpānā vivaritabbā, rattim thaketabbā. sace uṇhakālo hoti, divā vātāpānā thaketabbā, rattim vivaritabbā. ||18|| sace pariveṇam uklāpam hoti, pariveṇam sammajjitatbam. sace koṭṭhako uklāpō hoti, koṭṭhako sammajjitatbo. sace upatṭhānasālā uklāpā hoti, upatṭhānasālā sammajjitatbā. sace aggisālā uklāpā hoti, aggisālā sammajjitatbā. sace vaccakutū uklāpā hoti, vaccakutū sammajjitatbā. sace pāniyam na hoti, pāniyam upatṭhāpetabbam. sace paribhojaniyam na hoti, paribhojaniyam upatṭhāpetabbam. sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||19|| sace upajjhāyassa anabhirati uppānā hoti, saddhivihārikena vūpakāsetabbā vūpakāsāpetabbā dhammakathā vāssa kātabbā. sace upajjhāyassa kukkuccam uppānam hoti, saddhivihārikena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā. sace upajjhāyassa ditthigatam uppānam hoti, saddhivihārikena vivecetabbam vivecāpetabbam dhammaka-thā vāssa kātabbā. ||20|| sace upajjhāyo garudhammam ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkam kātabbam kin ti nu kho samgho upajjhāyassa parivāsam dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti, saddhivihārikena ussukkam kātabbam kin ti nu kho samgho upajjhāyam mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-nattāraho hoti, saddhivihārikena ussukkam kātabbam kin ti nu kho samgho upajjhāyam abbheyyā 'ti. ||21|| sace samgho upajjhāyassa kammam kattukāmo hoti tajjani-yam vā, nissayam vā pabbājaniyam vā paṭisāraṇiyam vā ukkhepaniyam vā, saddhivihārikena ussukkam kātabbam kin ti nu kho samgho upajjhāyassa kammam na kareyya lahu-kāya vā parināmeyyā 'ti. katam vā pan' assa hoti samghena kammam tajjaniyam vā nissayam vā pabbājaniyam vā paṭisāraṇiyam vā ukkhepaniyam vā, saddhivihārikena ussukkam kātabbam kin ti nu kho upajjhāyo sammāvatteyya lomam pāteyya netthāram vatteyya, samgho tam kammam paṭipassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaraṁ dhovitabbam hoti, saddhivihārikena dhovitabbam ussukkam vā

kâtabbam kin ti nu kho upajjhâyassa cîvaram dhoviyethâ 'ti. sace upajjhâyassa cîvaram kâtabbam hoti, saddhivihârîkena kâtabbam ussukkam vâ katabbam kin ti nu kho upajjhâyassa cîvaram kariyethâ 'ti. sace upajjhâyassa raja-nam pacitabbam hoti, saddhivihârîkena pacitabbam ussukkam vâ kâtabbam kin ti nu kho upajjhâyassa raja-nam paciyethâ 'ti. sace upajjhâyassa cîvaram rajitabbam hoti, saddhivihârîkena rajitabbam ussukkam vâ kâtabbam kin ti nu kho upajjhâyassa cîvaram rajiyethâ 'ti, cîvaram rajantena sâdhukam samparivattakam-samparivattakam rajitabbam na ca acchinne theve pakkamitabbam. ||23|| na upajjhâyam anâpucchâ ekaccassa patto dâtabbo, na ekaccassa patto patigga-hetabbo, na ekaccassa cîvaram dâtabbam, na ekaccassa cîvaram paṭiggahetabbam, na ekaccassa parikkhâro dâtabbo, na ekaccassa parikkhâro paṭiggahetabbo, na ekaccassa kesâ ched-dâtabbâ, na ekaccena kesâ chedâpetabbâ, na ekaccassa pari-kammam kâtabbam, na ekaccena parikammam kârâpetabbam, na ekaccassa veyyâvacco kâtabbo, na ekaccena veyyâvacco kârâpetabbo, na ekaccassa pacchâsamapena hotabbam, na ekacco pacchâsamaṇo âdâtabbo, na ekaccassa piṇḍapâto nîharitabbo, na ekaccena piṇḍapâto nîharâpetabbo. na upajjhâyam anâpucchâ gâmo pavisitabbo, na susânam gant-bbam, na disâ pakkamitabbâ. sace upajjhâyo gilâno hoti, yâvajîvam upatthâtabbo, vuṭṭhanassa âgametabban ti. ||24||
upajjhâyavattam niṭṭhitam. ||25||

upajjhâyena bhikkhave saddhivihârikamhi sammâvatti-tabbam, tatrâyam sammâvattanâ: upajjhâyena bhikkhave saddhivihârîko samgahetabbo anuggahetabbo uddesena pari-pucchâya ovâdena anusâsaniyâ. sace upajjhâyassa patto hoti, saddhivihârikassa patto na hoti, upajjhâyena saddhivihârikassa patto dâtabbo ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa patto uppajjiyethâ 'ti. sace upajjhâyassa cîvaram hoti, saddhivihârikassa cîvaram na hoti, upajjhâyena saddhivihârikassa cîvaram dâtabbam ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa cîvaram uppajji-yethâ 'ti. sace upajjhâyassa parikkhâro hoti, saddhivihârikassa parikkhâro na hoti, upajjhâyena saddhivihârikassa

parikkhāro dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa parikkhāro uppajjiyethā 'ti. ||1|| sace saddhivihāriko gilāno hoti, kālass' eva utṭhāya dantakaṭṭham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhukam aparighāmsantena dhovitvā patisāmetabbam. saddhivihārikamhi vuṭṭhite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitatutto. ||2|| sace saddhivihāriko gāmam pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saguṇam katvā samghātiyo dātabbā, dhovitvā patto saudako dātabbo. ettāvatā nivattissatiti āsanam paññāpetabbam, pādodakam pādapīṭham pādakathalikam upanikkhipitabbam, paccuggantvā pattacivaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaram nidahitabbam. cīvaram samharitabbam. cīvaram samharantena caturaṅgulam kaṇṇam ussāretvā cīvaram samharitabbam mā majjhe bhaṅgo ahosīti. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti saddhivihāriko ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||3|| saddhivihāriko pāniyena pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam aparighāmsantena dhovitvā vodakam katvā muhuttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pattacivaram nikkipitabbam. pattam nikkipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpīṭham vā parāmasitvā patto nikkipitabbo, na ca anantarahitāya bhūmiyā patto nikkipitabbo. cīvaram nikkipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravāmṣam vā cīvararajjum vā pamajjivtvā pārato antam orato bhogam katvā cīvaram nikkipitabbam. saddhivihārikamhi vuṭṭhite āsanam uddharitabbam, pādodakam pādapīṭham pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitatutto. ||4|| sace saddhivihāriko nahāyitukāmo hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam paṭiyādetabbam. sace uṇhena attho hoti, uṇham

patiyādetabbam. sace saddhivihāriko jantāgharam pavisitukāmo hoti, cūṇam sannetabbam, mattikā temetabbā, jantāgharapītham ādāya gantvā jantāgharapītham datvā cīvaram patiggahetvā ekamantam nikhipitabbam, cūṇam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca patichādetvā jantāgharam pavisitabbam. ||5|| na there bhikkhū anupakhajja nisiditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhivihārikassa parikammam kātabbam. jantāgharā nikhamantena jantāgharapītham ādāya purato ca pacchato ca patichādetvā jantāgharā nikhamitabbam. udake pi saddhivihārikassa parikammam kātabbam. nahātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā saddhivihārikassa gattato udakam pamajjitatabbam, nivāsanam dātabbam, samghāti dātabbā, jantāgharapītham ādāya paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam padapītham pādakathalikam upanikkhipitabbam. saddhivihāriko pāniyena pucchitabbo. ||6|| yasmīm vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena paṭhamam pattacīvaram nīharitvā ekamantam nikhipitabbam . . . (=I. 25, 14-19) . . . sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||7|| sace saddhivihārikassa anabhirati upannā hoti, upajjhāyena vūpakāsetabbā vūpakāsape-tabbā dhammadkathā vāssa kātabbā. sace saddhivihārikassa kukkuccam upannam hoti, upajjhāyena vinodetabbam vino-dāpetabbam dhammadkathā vāssa kātabbā. sace saddhivihārikassa ditthigatam upannam hoti, upajjhāyena vivecatabbam vivecāpetabbam dhammadkathā vāssa kātabbā. ||8|| sace saddhivihāriko garudhammam ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkam kātabbam kin ti nu kho samgho saddhivihārikassa parivāsam dadeyyā 'ti. sace saddhivihāriko mūlāya paṭikassanāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho samgho saddhivihārikam mūlāya paṭikasseyyā 'ti. sace saddhivihāriko mānatāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho samgho saddhivihārikassa mānattam dadeyyā 'ti. sace saddhivihā-

riko abbhānāraho hoti, upajjhāyena ussukkam kātabbam
 kin ti nu kho samgho saddhivihārikam abbheyā 'ti. ||9||
 sace samgho saddhivihārikassa kammam kattukāmo hoti
 tajjaniyam vā nissayam vā pabbājaniyam vā paṭisāraniyam
 vā ukkhepaniyam vā, upajjhāyena ussukkam kātabbam kin
 ti nu kho samgho saddhivihārikassa kammam na kareyya
 lahukāya vā pariṇāmeyyā 'ti. katam vā pan' assa hoti
 samghena kammam tajjaniyam vā nissayam vā pabbājaniyam
 vā paṭisāraniyam vā ukkhepaniyam vā, upajjhāyena ussu-
 kkam kātabbam kin ti nu kho saddhivihāriko sammāvatteyya
 lomam pāteyya netthāram vatteyya, samgho tam kammam
 paṭipassambheyyā 'ti. ||10|| sace saddhivihārikassa cīvaraṁ
 dhovitabbam hoti, upajjhāyena ācikkhitabbam evam dho-
 veyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivihā-
 rikassa cīvaraṁ dhoviyethā 'ti. sace saddhivihārikassa
 cīvaraṁ kātabbam hoti, upajjhāyena ācikkhitabbam evam
 kareyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivi-
 hārikassa cīvaraṁ kariyethā 'ti. sace saddhivihārikassa
 rajanam pacitabbam hoti, upajjhāyena ācikkhitabbam evam
 paceyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivi-
 hārikassa rajanam paciyethā 'ti. sace saddhivihārikassa
 cīvaraṁ rajitabbam hoti, upajjhāyena ācikkhitabbam evam
 rajeyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivi-
 hārikassa cīvaraṁ rajiyethā 'ti. cīvaraṁ rajantena sādhukam
 samparivattakam-samparivattakam rajitabbam na ca acchi-
 nne theve pakkamitabbam. sace saddhivihāriko gilāno hoti,
 yāvajīvam upaṭṭhātabbo, vutthānassa āgametabban ti. ||11||
 saddhivihārikavattam niṭṭhitam. ||26||

tena kho pana samayena saddhivihārikā upajjhāyesu na
 sammāvattanti. ye te bhikkhū appicchā, te ujjhāyanti khī-
 yanti vipācenti: katham hi nāma saddhivihārikā upajjhāyesu
 na sammāvattissantīti. atha kho te bhikkhū bhagavato etam
 attham ārocesum. saccam kira bhikkhave saddhivihārikā
 upajjhāyesu na sammāvattantīti. saccam bhagavā. vig-
 arahi buddho bhagavā: katham hi nāma bhikkhave saddhi-
 vihārikā upajjhāyesu na sammāvattissantīti. vigarahitvā
 dhammikatham katvā bhikkhū āmantesi: na bhikkhave

saddhivihârikena upajjhâyamhi na sammâvattitabbam. yo na sammâvatteyya, âpatti dukkaṭassâ 'ti. ||1|| n' eva sammâvattanti. bhagavato etam attham ârocesum. anujânâmi bhikkhave asammâvattantam pañâmetum. evañ ca pana bhikkhave pañâmetabbo: pañâmemi tan ti vâ, mâ yidha paṭikkamîti vâ, nîhara te pattacîvaran ti vâ, nâham tayâ upatthâtabbo 'ti vâ kâyena viññâpeti, vâcâya viññâpeti, kâyena vâcâya viññâpeti, pañâmito hoti saddhivihâriko. na kâyena viññâpeti, na vâcâya viññâpeti, na kâyena vâcâya viññâpeti, na pañâmito hoti saddhivihâriko 'ti. ||2|| tena kho pana samayena saddhivihârikâ pañâmitâ na khamâpent. bhagavato etam attham ârocesum. anujânâmi bhikkhave khamâpetun ti. n' eva khamâpent. bhagavato etam attham ârocesum. na bhikkhave pañâmitena na khamâpetabbo. yo na khamâpeyya, âpatti dukkaṭassâ 'ti. ||3|| tena kho pana samayena upajjhâyâ khamâpiyamânâ na khamanti. bhagavato etam attham ârocesum. anujânâmi bhikkhave khamitun ti. n' eva khamanti. saddhivihârikâ pakkamanti pi, vibbhambanti pi, titthiyesu pi samkamanti. bhagavato etam attham ârocesum. na bhikkhave khamâpiyamânena na khamitabbam. yo na khameyya, âpatti dukkaṭassâ 'ti. ||4|| tena kho pana samayena upajjhâyâ sammâvattantam pañâmenti, asammâvattantam na pañâmenti. bhagavato etam attham ârocesum. na bhikkhave sammâvattanto pañâmetabbo. yo pañâmeyya, âpatti dukkaṭassa. na ca bhikkhave asammâvattanto na pañâmetabbo. yo na pañâmeyya, âpatti dukkatassa. ||5|| pañcahi bhikkhave aṅgehi samannâgato saddhivihâriko pañâmetabbo: upajjhâyamhi nâdhimattam pemañ hoti, nâdhimatto pasâdo hoti, nâdhimattâ hirî hoti, nâdhimatto gâravo hoti, nâdhimattâ bhâvana hoti. imehi kho bhikkhave pañcah' aṅgehi samannâgato saddhivihâriko pañâmetabbo. pañcahi bhikkhave aṅgehi samannâgato saddhivihâriko na pañâmetabbo: upajjhâyamhi adhimattam pemañ hoti, adhimatto pasâdo hoti, adhimattâ hirî hoti, adhimatto gâravo hoti, adhimattâ bhâvana hoti. imehi kho bhikkhave pañcah' aṅgehi samannâgato saddhivihâriko na pañâmetabbo. ||6|| pañcahi bhikkhave aṅgehi samannâgato saddhivihâriko alam pañâmetum: upa-

jjhāyamhi nādhimattam̄ pemam̄ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko alam̄ pañāmetum. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālam̄ pañāmetum: upajjhāyamhi adhimattam̄ pemam̄ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko nālam̄ pañāmetum. ||7|| pañcahi bhikkhave aṅgehi samannāgatam̄ saddhivihārikam̄ apanāmento upajjhāyo sātisāro hoti, pañāmento anatisāro hoti: upajjhāyamhi nādhimattam̄ pemam̄ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatam̄ saddhivihārikam̄ apanāmento upajjhāyo sātisāro hoti, pañāmento anatisāro hoti. pañcahi bhikkhave aṅgehi samannāgatam̄ saddhivihārikam̄ pañāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hoti: upajjhāyamhi adhimattam̄ pemam̄ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatam̄ saddhivihārikam̄ pañāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hotiti. ||8|| 27 ||

tena kho pana samayena aññataro brāhmaṇo bhikkhū upasamkamitvā pabbajjam̄ yāci, tam̄ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam̄ alabhamāno kiso ahosi lūkho dubbanño uppanḍuppanḍukajāto dhamanisanthatagatto. addasa kho bhagavā tam̄ brāhmaṇam̄ kisam̄ lūkham̄ du-bbañnam̄ uppanḍuppanḍukajātam̄ dhamanisanthatagattam̄, disvāna bhikkhū āmantesi: kim̄ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbanño uppanḍuppanḍukajāto dhamanisanthatagatto 'ti. eso bhante brāhmaṇo bhikkhū upasamkamitvā pabbajjam̄ yāci, tam̄ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam̄ alabhamāno kiso lūkho dubbanño uppanḍuppanḍukajāto dhamanisanthatagatto 'ti. ||1|| atha kho bhagavā bhikkhū āmantesi: ko nu kho bhikkhave tassa brāhmaṇassa adhikāram̄ saratīti. evam̄ vutte āyasmā Sāriputto bhagavantam̄ etad avoca: aham̄ kho bhante tassa brāhmaṇassa adhikāram̄ sarāmīti. kim̄ pana tvam̄ Sāriputta tassa brāhmaṇassa adhikāram̄ sarasīti. idha me bhante so brāhmaṇo Rājagahē piṇḍāya carantassa katacchubhikkham̄ dāpesi, imam̄ kho aham̄ bhante tassa brāhmaṇassa

adhiprāram sarāmīti. ||2|| sādhu sādhu Sāriputta, kataññiuno hi Sāriputta sappurisā katavedino. tena hi tvam Sāriputta tam brāhmaṇam pabbājehi upasampādehīti. kathāhañ bhante tam brāhmaṇam pabbājemi upasampādemīti. atha kho bha-gavā etasmīn pakaraṇe dhammikathañ katvā bhikkhū āmantesi: yā sā bhikkhave mayā tīhi saraṇagamanehi upasampadā anuññātā, tāham ajjatagge paṭikkhipāmi. anujānā-mi bhikkhave nātticatutthena kammena upasampā-detum. ||3|| evañ ca pana bhikkhave upasampādetabbo: vyattena bhikkhunā paṭibalena saṅgho nāpetabbo: suñātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṅghassa pattakallam, saṅgho itthannāmam upasampādeyya itthannāmena upajjhā-yena. esā nātti. ||4|| suñātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṅgho itthannāmam upasampādeti itthannāmena upajjhā-yena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. dutiyam pi etam attham vadāmi: suñātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. ||5|| tatiyam pi etam attham vadāmi: suñātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. upasampanno saṅghena itthannāmo itthannāmena upajjhā-yena. khamati saṅghassa, tasmā tuṇhī, evam etam dhāra-yāmīti. ||6||**28**||

tena kho pana samayena aññataro bhikkhu upasampanna-samanantarā anācāram ācarati. bhikkhū evam āhamsu: mā āvuso evarūpam akāsi, n' etam kappaññīti. so evam āha: n' evāham āyasmante yācim upasampādetha man ti, kissa mam tumhe ayācītā upasampādithā 'ti. bhagavato etam attham

ârocesum. na bhikkhave ayâcitena upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassa. anujânâmi bhikkhave yâcitena upasampâdetum. ||1|| evañ ca pana bhikkhave yâcitabbo. tena upasampadâpekkhena samgham upasamkamitvâ ekamsam uttarâsaṅgam karityâ bhikkhûnam pâde vanditvâ ukkuṭikam nisiditvâ añjalim paggahetvâ evam assa vacanîyo : samgham bhante upasampadam yâcâmi, ullumpatu mam bhante samgho anukampam upâdâya, dutiyam pi yâcitabbo — la — tatiyam pi yâcitabbo — la —. ||2|| vyatene bhikkhunâ paṭibalena samgho ñâpetabbo : sunâtu me bhante samgho. ayam itthannâmo itthannâmassa âyasmato upasampadâpekkho. itthannâmo samgham upasampadam yâcati itthannâmenna upajjhâyena. yadi samghassa pattakallam, samgho itthannâmam upasampâdeyya itthannâmenna upajjhâyena. esâ ñatti. ||3|| sunâtu me bhante samgho. ayam itthannâmo itthannâmassa âyasmato upasampadâpekkho. itthannâmo samgham upasampadam yâcati itthannâmenna upajjhâyena. samgho itthannâmam upasampâdeti itthannâmenna upajjhâyena. yassâyasmato khamati itthannâmassa upasampadâ itthannâmenna upajjhâyena, so tuṇh' assa, yassa na kkhamati, so bhâseyya. dutiyam pi etam attham vadâmi — la — tatiyam pi etam attham vadâmi — la —. upasampanno samghena itthannâmo itthannâmenna upajjhâyena. khamati samghassa, tasmâ tuṇhî, evam etam dhârâyâmî. ||4|| **29** ||

tena kho pana samayena Râjagahe panîtânam bhattânam bhattapati adhitthitâ hoti. atha kho aññatarassa brâhmaṇassa etad ahosi : ime kho samanâ Sakyaputtiyâ su-khasilâ sukhasamâcârâ, subhojanâni bhuñjitvâ nivâtesu sayanesu sayanti. yam nûnâham samaneshu Sakyaputtiyesu pabbajeyyan ti. atha kho so brâhmaṇo bhikkhû upasamkamitvâ pabbajam yâci, tam bhikkhû pabbâjesum upasampâdesum. ||1|| tasmim pabbajite bhattapati khîyittha. bhikkhû evam âhamsu : ehi dâni âvuso piṇḍâya carissâmâ 'ti. so evam âha : nâham âvuso etamkâraṇâ pabbajito piṇḍâya carissâmîti, sace me dassatha bhuñjissâmi, no ce me dassatha vibbhamissâmîti. kim pana tvam âvuso udarassa kâraṇâ

pabbajito 'ti. evam āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhu evam svākkhāte dhammavinaye udarassa kāraṇā pabbajissatī. te bhikkhū bhagavato etam attham ārocesum. saccam kira tvam bhikkhu udarassa kāraṇā pabbajito 'ti. saccam bhagavā. vigarahi buddho bhagavā. katham hi nāma tvam moghapurisa evam svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya. vigarahitvā dhammikatham katvā bkikkhū āmantesi : ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhitum : piñdiyālopabhojanam nissāya pabbajā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho saṅghabhattam uddesabhattam nimantanam salākabhattam pakkhikam uposathikam pātipadikam. pamsukulacivaram nissāya pabbajā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho khomam kappāsikan koseyyam kambalam sānam bhaṅgam. rukkhamulasesanāsanam nissāya pabbajā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho vihāro addhayogo pāsādo hammiyam guhā. pūtimuttabhesajjam nissāya pabbajā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho sappi navanītam telam madhu phānitan ti. ||4||**30**|| upajjhāya-vattabhānavāram niṭṭhitam pañcamam.

tena kho pana samayena aññataro mānavako bhikkhū upasampakmitvā pabbajjam yāci. tassa bhikkhū paṭigacc' eva nissaye ācikkhimsu. so evam āha : sace me bhante pabbajite nissaye ācikkheyātha abhirameyyam sv āham, na dān' āham bhante pabbajissāmi, jegucchā me nissayā paṭikulā 'ti. bhikkhū bhagavato etam attham ārocesum. na bhikkhave paṭigacc' eva nissayā ācikkhitabbā. yo ācikkheyya, ā-patti dukkaṭassa. anujānāmi bhikkhave upasampannasamanantarā nissaye ācikkhitun ti. ||1|| tena kho pana samayena bhikkhū duvaggena pi tivaggena pi gañena upasampādenti. bhagavato etam attham ārocesum. na bhikkhave ûnadasavaggena gañena upasampādetabbo. yo upasampādeyya, ā-patti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gañena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū eka-vassāpi duvassāpi saddhivihārikam upasampādenti. ayasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikam upasampādesi. so vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ācīnñam kho pan' etam buddhānam bhagavantānam āgantu-kehi bhikkhūhi saddhim paṭisammoditum. ||3|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca : kacci bhikkhu khamaniyam, kacci yāpaniyam, kacci 'ttha appakilamathena addhānam āgatā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, appakilamathena mayam bhante addhānam āgatā 'ti. jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakānam vā sikkhāpadam paññā-pessāmā 'ti. ||4|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca : kativasso 'si tvam bhikkhū 'ti. duvasso 'ham bhagavā 'ti. ayam pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kim t' āyam bhikkhu hotīti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā: an-anucchaviyam moghapurisa ananulomikam appaṭirūpam assā-maṇakam akappiyam akaraṇiyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaditum anusāsitum maññissasi. atilahum kho tvam moghapurisa bā-hullāya āvatto yad idam gaṇabandhikam. n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyo-bhāvāyā 'ti. vigarahitvā dhammadikatham katvā bhikkhū āmantesi: na bhikkhave ūnadasavassena upasampādetabbo. yo upasampādeyya, āpatti dukkataṭassa. auujānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampā-detun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālāavyattā upasampādenti, dissanti upajjhāyā bālā, saddhivihārikā pañditā, dissanti upajjhāyāavyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanaṁ samkami. ||6|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādenti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. saccam bhagavā. ||7|| vigarahi buddho bhagavā. katham hi nāma te bhikkhave moghapurisā dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto. n' etam bhikkhave appasannānam vā pasādāya — la —, vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave bālena avyattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetunti. ||8||**31**||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibbhāmantesu pi kālamkatesu pi pakkhasamkantesu pi anācariyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti, manussānam bhuñjamānānam . . . (= I. 25. 1-4) . . . saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave ācariyam. ācariyo bhikkhave antevāsikamhi puttacittam upatthāpessati, antevāsiko ācariyamhi pitucittam upatthāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammadvinaye vuddhim virūlhim vepullam āpajjissanti. anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayam dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo: ekamsam uttarasaṅgam karitvā pāde vanditvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo: ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasm-

mato nissāya vacchāmīti. sāhū 'ti vā, lahū 'ti vā, opāyikan
ti vā, patirūpan ti vā, pāsādikena sampādehīti vā kāyena
viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito
hoti ācariyo, na kāyena viññāpeti, na vācāya viññāpeti, na kā-
yena vācāya viññāpeti, na gahito hoti ācariyo. ||2|| a ntevā-
sikena bhikkhave ācariyamhi sammāvattitabbam, tatrāyam
sammāvattanā: kālass' eva utṭhāya upāhanā omuñcitvā
ekamsam uttarāsaṅgam karitvā dantakaṭṭham dātabbam, mu-
khodakam dātabbam, āsanam paññāpetabbam. sace yāgu
hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pī-
tassa udakam datvā bhājanam patiggahetvā nīcam katvā
sādhukam aparighamsantena dhovitvā paññāmetabbam . . .
(= I. 25. 8-24; instead of upajjhāyo, upajjhāyam, etc., read
ācariyo, ācariyam, etc.; instead of saddhivihārikena read ante-
vāsikena). . . sace ācariyo gilāno hoti, yāvajīvam upaṭṭhā-
tabbo, vuṭṭhānassa ḡametabban ti. ||3||

ācariyavattam niṭṭhitam. ||32||

ācariyena bhikkhave antevāsikamhi sammāvattitabbam,
tatrāyam sammāvattanā: ācariyena bhikkhave antevāsi-
ko saṅgahetabbo anuggahetabbo uddesena paripuchāya
ovādena anusāsaniyā. sace ācariyassa patto hoti, antevāsi-
kassa patto na hoti, ācariyena antevāsikassa patto dātabbo
ussukkam vā kātabbam kin ti nu kho antevāsikassa patto
upapajjiyethā 'ti. sace ācariyassa cīvaraṁ . . . (= I. 26. 1-11;
instead of upajjhāyo, etc., read ācariyo; instead of saddhivihā-
riko, etc., read antevāsiko) . . . sace antevāsiko gilāno hoti,
yāvajīvam upaṭṭhātabbo, vuṭṭhānassa ḡametabban ti. ||1||

antevāsikavattam. ||33|| chatṭham bhānavāram.

tena kho pana samayena antevāsikā ācariyesu na sammā-
vattanti . . . (= I. 27. 1-8; instead of ācariyo, etc., read as
above) . . . apanāmento anatisāro hotiti. ||1|| 34||

tena kho pana samayena bhikkhū dasavass' amhā dasavass'
amhā 'ti bālā avyattā nissayaṁ denti, dissanti ācariyā bālā,
antevāsikā panditā, dissanti ācariyā avyattā, antevāsikā vyattā,
dissanti ācariyā appassutā, antevāsikā bahussutā, dissanti āca-
riyā duppaññā, antevāsikā paññavanto. ye te bhikkhū appi-

echā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dassanti, dissanti ācariyā bālā . . . antevāsikā paññavanto 'ti. ||1|| atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dentīti. saccam bhagavā. vigarahi buddho bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave bālena avyattena nissayo dātabbo. yo dadeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā nissayam dātun ti. ||2||**35**||

tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhantesu pi kālamkatesu pi pakkhasamkantesu pi nissayapatippassaddhiyo na jānanti. bhagavato etam attham ārocesum. pañc' imā bhikkave nissayapaṭipassaddhiyo upajjhāyamhā: upajjhāyo pakkanto vā hoti vibbhamento vā kālamkato vā pakkhasamkanto vā, ānatti yeva pañcamī. imā kho bhikkhave pañca nissayapaṭipassaddhiyo upajjhāyamhā. cha yimā bhikkhave nissayapaṭipassaddhiyo ācariyamhā: ācariyo pakkanto vā hoti vibbhamento vā kālamkato vā pakkhasamkanto vā, ānatti yeva pañcamī, upajjhāyena vā samodhānam gato hoti. imā kho bhikkhave cha nissayapaṭipassaddhiyo ācariyamhā. ||1|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo: na asekhenā sīlakkhandhena samannāgato hoti, na asekhenā paññākkhandhena samannāgato hoti, na asekhenā vimuttikhandhena samannāgato hoti, na asekhenā vimuttiñānadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||2|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo: asekhenā sīlakkhandhena samannāgato hoti, . . . asekhenā vimuttiñānadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero
 upatṭhāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmañero upatṭhāpetabbo: attanā na asekhenā
 sīlakkhandhe samādapetā, . . . attanā na asekhenā vimuttiñāna-
 dassanakkhandhenā samannāgato hoti, na param asekhe
 vimuttiñāna-dassanakkhandhe samādapetā. imehi kho bhi-
 kkhave pañcah' aṅgehi samannāgatena bhikkhunā na upa-
 sampādetabbam, na nissayo dātabbo, na sāmañero upatṭhā-
 petabbo. ||4|| pañcahi bhikkhave aṅgehi samannāgatena
 bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero
 upatṭhāpetabbo: attanā asekhenā sīlakkhandhenā samannā-
 gato hoti, param asekhe sīlakkhandhe samādapetā, . . . attanā
 asekhenā vimuttiñāna-dassanakkhandhenā samannāgato hoti,
 param asekhe vimuttiñāna-dassanakkhandhe samādapetā.
 imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-
 kkhunā upasampādetabbam, nissayo dātabbo, sāmañero upa-
 tṭhāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmañero upatṭhāpetabbo: assaddho hoti, ahiriko
 hoti, anottappī hoti, kusitō hoti, mutthassati hoti. imehi kho
 bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na
 upasampādetabbam, na nissayo dātabbo, na sāmañero upa-
 tṭhāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāga-
 tena bhikkhunā upasampādetabbam, nissayo dātabbo, sāma-
 ñero upatṭhāpetabbo: saddho hoti, hirimā hoti, ottappī
 hoti, āraddhaviriyo hoti, upatthitasati hoti. imehi kho bhi-
 kkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampā-
 detabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||7||
 aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhi-
 kkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmañero upatṭhāpetabbo: adhisile sīlavipanno hoti, ajjhā-
 cāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appa-
 ssuto hoti, duppañño hoti. imehi kho bhikkhave pañcah'
 aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na
 nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||8|| pañcahi
 bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sāmanero upatṭhāpetabbo : na adhi-
 sile sīlavipanno hoti, na ajjhācāre acāravipanno hoti, na
 atiditthiyā ditthivipanno hoti, bahussuto hoti, pāññavā hoti.
 imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-
 kkhunā upasampādetabbam, nissayo dātabbo, sāmanero upa-
 tṭhāpetabbo. ||9|| aparehi pi bhikkhave pañcah' aṅgehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmanero upatṭhāpetabbo : na paṭibalo hoti ante-
 vāsim vā saddhivihārim vā gilānam upatṭhātum vā upatṭhā-
 petum vā, uppannam anabhiratim vūpakāsetum vā vūpakā-
 sāpetum vā, uppannam kukkuccam dhammato vinodetum vā
 vinodāpetum vā, āpattim na jānāti, āpattiya vuṭṭhānam na
 jānāti. imehi kho bhikkhave pañcah' aṅgehi samannāga-
 tena bhikkhunā na upasampādetabbam, na nissayo dātabbo,
 na sāmanero upatṭhāpetabbo. ||10|| pañcahi bhikkhave
 aṅgehi samannāgatena bhikkhunā upasampādetabbam, ni-
 ssayo dātabbo, sāmanero upatṭhāpetabbo : paṭibalo hoti ante-
 vāsim vā saddhivihārim vā gilānam upatṭhātum vā upatṭhā-
 petum vā, uppannam anabhiratim vūpakāsetum vā vūpa-
 kāsāpetum vā, uppannam kukkuccam dhammato vinodetum
 vā vinodāpetum vā, āpattim jānāti, āpattiya vuṭṭhānam jānati.
 imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-
 kkhunā upasampādetabbam, nissayo dātabbo, sāmanero upa-
 tṭhāpetabbo. ||11|| aparehi pi bhikkhave pañcah' aṅgehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmanero upatṭhāpetabbo : na paṭibalo hoti ante-
 vāsim vā saddhivihārim vā abhisamācārikāya sikkhāya si-
 kkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhi-
 dhamme vinetum, abhivinaye vinetum, uppannam ditthigata-
 tam dhammato vivecetum vivecāpetum. imehi kho bhi-
 kkhave pañcah' aṅgehi samannāgatena bhikkhunā na
 upasampādetabbam, na nissayo dātabbo, na sāmanero upa-
 tṭhāpetabbo. ||12|| pañcahi bhikkhave aṅgehi samannā-
 gatena bhikkhunā upasampādetabbam, nissayo dātabbo,
 sāmanero upatṭhāpetabbo : paṭibalo hoti antevāsim vā sa-
 ddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum,
 ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vi-
 netum, abhivinaye vinetum, uppannam ditthigata dham-

mato vivecetum vivecāpetum. imehi kho bhikkave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppavattīni, na suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||15|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ûnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo 'ti. ||17|| upasampādetabbapañcakam solasavāram nitthitam. ||36||

chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upa-

tthāpetabbo : na asekhenā sīlakkhandhena samannāgato hoti, na asekhenā samādhikkhandhena s. h., na asekhenā paññākkhandhena s. h., na asekhenā vimuttikkhandhena s. h., na asekhenā vimuttiñānadassanakkhandhena s. h., ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||1|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpetabbo : asekhenā sīlakkhandhena samannāgato hoti, . . . asekhenā vimuttiñānadassanakkhandhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||2|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : attanā na asekhenā sīlakkhandhena samannāgato hoti, na param asekhe sīlakkhandhe samādapetā, . . . attanā na asekhenā vimuttiñānadassanakkhandhena s. h., na param asekhe vimuttiñānadassanakkhandhe samādapetā, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||3|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : attanā asekhenā sīlakkhandhena samannāgato hoti, param asekhe sīlakkhandhe samādapetā, . . . attanā asekhenā vimuttiñānadassanakkhandhena samannāgato hoti, param asekhe vimuttiñānadassanakkhandhe samādapetā, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||4|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : assaddho hoti, ahiriko hoti, anottappī hoti, kusito hoti, muṭṭhassati hoti, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||5|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sāmanero upat̄hāpetabbo : saddho hoti, hirimā hoti, ottappī hoti, āraddhviriyo hoti, upat̄thitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upat̄hāpetabbo. || 6 || aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upat̄hāpetabbo : adhisile silavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassutto hoti, duppañño hoti, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upat̄hāpetabbo. || 7 || chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upat̄hāpetabbo : na adhisile silavipanno hoti, na ajjhācāre ācāravipanno hoti, na atidiṭṭhiyā diṭṭhivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upat̄hāpetabbo. || 8 || aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upat̄hāpetabbo : na patibalo hoti antevāsim vā saddhivihārim vā gilānam upat̄hātum vā upat̄thāpetum vā, uppannam anabhiratim vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccam dhammato vino-detum vā vinodāpetum vā, āpattim na jānāti, āpattiyyā vutṭhānam na jānāti, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upat̄hāpetabbo. || 9 || chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upat̄hāpetabbo : patibalo hoti antevāsim vā saddhivihārim vā gilānam upat̄hātum vā upat̄thāpetum vā, uppannam anabhiratim vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccam dhammato vino-detum vā vinodāpetum vā, āpattim jānāti, āpattiyyā vutṭhānam jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upat̄hāpetabbo.

|| 10 || aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upaṭṭhāpetabbo : na paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam ditṭhigatam dhammato vivecetum, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upaṭṭhāpetabbo. || 11 || chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpetabbo : paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam ditṭhigatam dhammato vivecetum, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpetabbo. || 12 || aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upaṭṭhāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppavattīni, na suvinicchitāni suttato anuvyañjanaso, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upaṭṭhāpetabbo. || 13 || chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttato anuvyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upaṭṭhāpetabbo 'ti. || 14 ||

upasampādetabbachakkam solasavāram niṭṭhitam. || 37 ||

tēna kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādām āropetvā tam yeva titthāyatanam samkami, so puna paccāgantvā bhikkhū upasampadām yāci. bhikkhū bhagavato etam attham ārocesum. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādām āropetvā tam yeva titthāyatanam samkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmim dhammadvinaye ākañkhati pabbajam, ākañkhati upasampadām, tassa cattāro māse parivāso dātabbo. ||1|| evañ ca pana bhikkhave dātabbo: pañhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsañgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisidāpetvā añjaliṁ paggañhāpetvā evam vadehīti vattabbo: buddham saranam gacchāmi, dhammam saranam gacchāmi, samgham saranam gacchāmi, dutiyam pi . . . tatiyam pi buddham saranam gacchāmi, tatiyam pi dhammam saranam gacchāmi, tatiyam pi samgham saranam gacchāmīti. ||2|| tena kho bhikkhave aññatitthiyapubbena samgham upasankamitvā ekamsam uttarāsañgam karitvā bhikkhūnam pāde vanditvā ukkuṭikam nisiditvā añjaliṁ paggahetvā evam assa vacanīyo: aham bhante itthannāmo aññatitthiyapubbo imasmim dhammadvinaye ākañkhāmi upasampadām. so 'ham bhante samgham cattāro māse parivāsam yācāmīti. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhunā pañibalena samgho niñpetabbo: sunātu me bhante samgho. ayam itthannāmo aññatitthiyapubbo imasmim dhammadvinaye ākañkhati upasampadām. so samgham cattāro māse parivāsam yācati. yadi samghassa pattakallam, samgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam dadeyya. esā niñatti. ||3|| sunātu me bhante samgho. ayam itthannāmo aññatitthiyapubbo imasmim dhammadvinaye ākañkhati upasampadām. so samgham cattāro māse parivāsam yācati. samgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānam, so tuñh' assa, yassa na kkhamati, so bhāseyya. dinno samghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati samghassa, tasmā tunhī, evam etam dhārayāmīti.
 ||4|| evam kho bhikkhave aññatitthiyapubbo ārādhako hoti,
 evam anārādhako. kathañ ca bhikkhave aññatitthiyapubbo
 anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikā-
 lena gāmam pavisati, atidivā paṭikkamati. evam pi bhi-
 kkhave aññatitthiyapubbo anārādhako hoti. puna ca param
 bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavā-
 gocaro vā hoti, thullakumārikagocaro vā hoti, pañdakagocaro
 vā hoti, bhikkhunīgocaro vā hoti. evam pi bhikkhave aññatit-
 thiyapubbo anārādhako hoti. ||5|| puna ca param bhi-
 kkhave aññatitthiyapubbo yāni tāni sabrahmacārinam uccā-
 vacāni karaṇiyāni, tattha na dakkho hoti, na analaso, na
 tatrupāyāya vīmamsāya samannāgato, na alam kātum, na
 alam samvidhātum. evam pi bhikkhave aññatitthiyapubbo
 anārādhako hoti. puna ca param bhikkhave aññatitthiya-
 pubbo na tibbacchando hoti uddese paripucchāya adhisile
 adhicitte adhipaññāya. evam pi bhikkhave aññatitthiya-
 pubbo anārādhako hoti. ||6|| puna ca param bhikkhave
 aññatitthiyapubbo yassa titthāyatanañ samkanto hoti, tassa
 satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādā-
 yassa avanñe bhaññamāne kupito hoti anattamano anabhi-
 raddho, buddhassa vā dhammassa vā samghassa vā avanñe
 bhaññamāne attamano hoti udaggo abhiraddho, yassa vā
 pana titthāyatanañ samkanto hoti, tassa satthuno tassa diṭṭhi-
 yā tassa khantiyā tassa ruciyā tassa ādāyassa vanñe bhaññi-
 māne attamano hoti udaggo abhiraddho, buddhassa vā dham-
 massa vā samghassa vā vanñe bhaññamāne kupito hoti
 anattamano anabhiraddho, idam bhikkhave samghātanikam
 aññatitthiyapubbassa anārādhanīyasmim. evam kho bhi-
 kkhave aññatitthiyapubbo anārādhako hoti, evam anārādh-
 ko kho bhikkhave aññatitthiyapubbo āgato na upasampāde-
 tabbo. ||7|| kathañ ca bhikkhave aññatitthiyapubbo ārā-
 dhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena
 gāmam pavisati, nātidiivā paṭikkamati. evam pi bhikkhave
 aññatitthiyapubbo ārādhako hoti. puna ca param bhikkhave
 aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgo-
 caro hoti, na thullakumārikagocaro hoti, na pañdakagocaro
 hoti, na bhikkhunīgocaro hoti. evam pi bhikkhave añña-

titthiyapubbo ārādhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārīnam uccāvacāni karaṇiyāni, tattha dakkho hoti analaso tatrūpāyāya vīmamsāya samannāgato, alam kātum, alam samvidhātum. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca param bhikkhave aññatitthiyapubbo tibbacchando hoti uddeṣe paripuchchāya adhisile adhicitte adhipaññāya. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatana samkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa avanñe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā samghassa vā avanñe bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana titthāyatana samkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa vanñe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā samghassa vā vanñe bhaññamāne attamano hoti udaggo abhiraddho. idam bhikkhave samghātanikam aññatitthiyapubbassa ārādhanīyasmim. evam kho bhikkhave aññatitthiyapubbo ārādhako hoti. evam ārādhako kho bhikkhave aññatitthiyapubbo āgato upasampādetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggo āgacchati, upajjhāyamūlakam cīvaram pariyesitabbam. sace acchinna keso āgacchati, samgho apaloketabbo bhandukammāya. ye te bhikkhave aggikā jaṭilakā, te āgatā upasampādetabbā, na tesam parivāso dātabbo. tam kissa hetu. kammasvādino ete bhikkhave kiriyavādino. sace bhikkhave jātiyā Sākiyo aññatitthiyapubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo. imāham bhikkhave fiṭinam āveṇiyam parihāram dammīti. ||11||

aññatitthiyapubbakathā. ||38|| sattamam
bhāṇavāram.

tena kho pana samayena Magadhesu pañca ābādhā ussannā honti kuttham gāndo kilāso soso apamāro. manussā pañcahi ābādhehi phutthā Jīvakam Komārabhaccam upasamkamitvā evam vadanti: sādu no ācariya tikichchāhīti. aham kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho

Seniyo Bimbisāro upatṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṃgho, nāham sakkomi tikičchitun ti. sabbam sāpateyyañ ca te ācariya hotu, mayañ ca te dāsā, sādhu no ācariya tikičchāhīti. aham kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upatṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṃgho, nāham sakkomi tikičchitun ti. ||1|| atha kho tesam manussānam etad ahosi: ime kho samanā Sakyaputtiyā sukhasilā sukhāsamācārā subhojanāni bhuñjītvā nivātesu sayanesu sayanti. yam nūna mayam samañesu Sakyaputtiyesu pabbajeyyāma, tattha bhikkhū c' eva upatthahissanti Jīvako ca Komārabhacco tikičchissati. atha kho te manussā bhikkhū upasamkamitvā pabbajjam yāciṁsu, te bhikkhū pabbājesum upasampādesum, te bhikkhū c' eva upatthahimsu Jīvako ca Komārabhacco tikičchi. ||2|| tena kho pana samayena bhikkhū bahū gilāne bhikkhū upatthahantā yācanabahulā viññattibahulā viharanti gilānabhāttam detha, gilānupatthākabhāttam detha, gilānabhesajjam dethā 'ti. Jīvako pi Komārabhacco bahū gilāne bhikkhū tikičchanto aññatarām rājakiccam parihāpesi. ||3|| aññataro puriso pañcahi abādhehi phuṭṭho Jīvakam Komārabhaccam upasamkamitvā etad avoca: sādhu mam ācariya tikičchāhīti. aham kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upatṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṃgho, nāham sakkomi tikičchitun ti. sabbam sāpateyyañ ca te ācariya hotu, ahañ ca te dāso, sādhu mam ācariya tikičchāhīti. aham kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṃgho, nāham sakkomi tikičchitun ti. ||4|| atha kho tassa purisassa etad ahosi: ime kho samanā Sakyaputtiyā sukhasilā sukhāsamācārā subhojanāni bhuñjītvā nivātesu sayanesu sayanti. yam nūnāham samañesu Sakyaputtiyesu pabbajeyyam, tattha bhikkhū c' eva upatthahissanti, Jīvako ca Komārabhacco tikičchissati, so 'ham arogo vibbhamissāmīti. atha kho so puriso bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū pabbājesum upasampādesum, tam bhikkhū c' eva upatthahimsu Jīvako ca Komārabhacco tikičchi, so arogo vibbhami. addasa kho

Jīvako Komārabhacco tam purisam vibbhamantam, disvâna tam purisam etad avoca : nanu tvam ayyo bhikkhûsu pabbajito ahositi. evam ācariyâ 'ti. kissa pana tvam ayyo evarūpam akâsiti. atha kho so puriso Jīvakassa Komārabhaccassa etam attham ârocesi. || 5 || Jīvako Komārabhacco ujjhâyati khîyati vipâceti : katham hi nâma bhaddantâ pañcahi âbâdhehi phuṭṭham pabbâjessantiti. atha kho Jīvako Komārabhacco yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidi. ekamantam nisino kho Jīvako Komārabhacco bhagavantam etad avoca : sâdhu bhante ayyâ pañcahi âbâdhehi phuṭṭham na pabbâjeyyun ti. || 6 || atha kho bhagavâ Jīvakam Komārabhaccam dhammiyâ kathâya sandassesi samâdapesi samuttejesi sampahamsesi. atha kho Jīvako Komārabhacco bhagavatâ dhammiyâ kathâya sandassito samâdapito samuttejito sampahamsito utthâyâsanâ bhagavantam abhivâdetvâ padakkhiṇam katvâ pakkâmi. atha kho bhagavâ etasmim nidâne etasmim pakaraṇe dhammadikatham katvâ bhikkhû âmantesi : na bhikkhave pañcahi âbâdhehi phuṭṭho pabbâjetabbo. yo pabbâjeyya, âpatti dukkaṭassâ 'ti. || 7 || 39 ||

tena kho pana samayena rañño Mâgadhassa Seniyassa Bimbisârassa paccanto kupito hoti. atha kho râjâ Mâgadho Senyo Bimbisâro senânâyake mahâmatte âñâpesi : gacchatha bhañe paccantam uccinathâ 'ti. evam devâ 'ti kho senânâyakâ mahâmattâ rañño Mâgadhassa Seniyassa Bimbisârassa paccassosum. || 1 || atha kho abhiññâtânam-abhiññâtânam yodhânam etad ahosi : mayam kho yuddhâ-bhinandino gacchantâ pâpañ ca karoma bahuñ ca apuññam pasavâma. kena nu kho mayam upâyena pâpâ ca virameyyâma kalyânañ ca kareyyâmâ 'ti. atha kho tesam yodhânam etad ahosi : ime kho samanâ Sakyaputtiyâ dhammadâcârino samacârino brahmâcârino saccavâdino sîlavanto kalyâna-dhammâ. sace kho mayam saman̄esu Sakyaputtiesu pabbajeyyâma, evam mayam pâpâ ca virameyyâma kalyânañ ca kareyyâmâ 'ti. atha kho te yodhâ bhikkhû upasamkamitvâ pabbajjam yâcimsu. te bhikkhû pabbâjesum upasampâdesum. || 2 || senânâyakâ mahâmattâ râjabhate pucchimsu : kim

nu kho bhaṇe itthannāmo ca itthannāmo ca yodhā na dis-santīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti vipācenti: katham hi nāma samanā Sakyaputtiyā rājabhaṭam pabbājessantīti. senānāyakā mahāmattā rañño MāgadhaSSa Seniyassa Bimbisārassa etam attham ārocesum. atha kho rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi: yo bhaṇe rājabhaṭam pabbājeti, kim so pasavatīti. upajjhāyassa deva sisam chedetabbam, anussāvakassa jivhā uddharitabbā, ganassa upaḍḍhaphāsukā bhañjitabbā 'ti. ||3|| atha kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upasankami, upasankamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho rājā Māgadho Seniyo Bimbisāro bhagavantam etad avoca: santi bhante rājāno assaddhā appasannā, te appamattakena pi bhikkhū vihetheyyum. sādhu bhante ayyā rājabhaṭam na pabbājeyyun ti. atha kho bhagavā rājānam Māgadham Seniyam Bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhagavattā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū amantesi: na bhikkhave rājabhaṭo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||4||40||

tena kho pana samayena coro aṅgulimālo bhikkhūsu pabbajito hoti. manussā passitvā ubbijjanti pi uttasanti pi palāyanti pi aññena pi gacchanti aññena pi mukham karonti dvāram pi thakenti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samanā Sakyaputtiyā dhajabaddham coram pabbājessantīti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. bhagavā bhikkhū amantesi: na bhikkhave dhaja baddho coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||41||

tena kho pana samayena raññā Māgadhena Seniyena

Bimbisārena anuññātam hoti : ye saman̄esu Sakyaputtiyesu pabbajanti, na te labbhâ kiñci kâtum, svâkkhâto dhammo, carantu brahmacariyam sammâ dukkhassa antakiriyâyâ 'ti. tena kho pana samayena aññataro puriso corikam katvâ kârâya baddho hoti, so kâram bhinditvâ palâyitvâ bhikkhûsu pabbajito hoti. ||1|| manussâ passitvâ evam âhamsu : ayam so kârabhedako coro, handa nam nemâ 'ti. ekacce evam âhamsu : mâyyo evam avacuttha, anuññātam raññâ Mâgadhenā Seniyena Bimbisârena : ye saman̄esu Sakyaputtiyesu pabbajanti, na te labbhâ kiñci kâtum, svâkkhâto dhammo, carantu brahmacariyam sammâ dukkhassa antakiriyâyâ 'ti. manussâ ujjhâyanti khîyanti vipâcenti : abhayûvarâ ime samanâ Sakyaputtiyâ, na yime labbhâ kiñci kâtum. katham hi nâma kârabhedakam coram pabbâjessantîti. bhagavato etam attham ârocesum. na bhikkhave kârabhedako coro pabbâjetabbo. yo pabbâjeyya, âpatti dukkaṭassâ 'ti. ||2|| **42**||

tena kho pana samayena aññataro puriso corikam katvâ palâyitvâ bhikkhûsu pabbajito hoti. so ca raññô antepure likhito hoti yattha passitabbo tathâ hantabbo 'ti. manussâ passitvâ evam âhamsu : ayam so likhitako coro, handa nam hanâmâ 'ti. ekacce evam âhamsu : mâyyo evam avacuttha, anuññātam . . . antakiriyâyâ 'ti. manussâ ujjhâyanti khîyanti vipâcenti : abhayûvarâ ime samanâ Sakyaputtiyâ, na yime labbhâ kiñci kâtum. katham hi nâma likhitakam coram pabbâjessantîti. bhagavato etam attham ârocesum. na bhikkhave likhitako coro pabbâjetabbo. yo pabbâjeyya, âpatti dukkaṭassâ 'ti. ||1|| **43**||

tena kho pana samayena aññataro puriso kasâhato kata-danḍakammo bhikkhûsu pabbajito hoti. manussâ ujjhâyanti khîyanti vipâcenti : katham hi nâma samanâ Sakyaputtiyâ kasâhatam kata-danḍakkammam pabbâjessantîti. bhagavato etam attham ârocesum. na bhikkhave kasâhato kata-danḍakammo pabbâjetabbo. yo pabbâjeyya, âpatti dukkaṭassâ 'ti. ||1|| **44**||

tena kho pana samayena aññataro puriso lakkhaṇāhato katadañḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samanā Sakyaputtiyā lakkhaṇāhatam katadañḍakammam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave lakkhaṇāhato katadañḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||45||

tena kho pana samayena aññataro puriso ināyiko palāyitvā bhikkhūsu pabbajito hoti. dhaniyā passitvā evam āhamṣu : ayam so amhākam ināyiko, handa nam nemā 'ti. ekacce evam āhamṣu : māyyo evam avacuttha, anuññātam rafñā Māgadhenā Seniyena Bimbisārena : ye saman̄esu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmaçariyam sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samanā Sakyaputtiyā, na yime labbhā kiñci kātum. katham hi nāma ināyikam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave ināyiko pabbājetabbo. yo pabbājeyya, apatti dukkaṭassā 'ti. ||1||46||

tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. ayyikā passitvā evam āhamṣu : ayam so amhākam dāso, handa nam nemā 'ti. ekacce evam āhamṣu : māyyo . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samanā Sakyaputtiyā, na yime labbhā kiñci kātum. katham hi nāma dāsam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||47||

tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhim bhaṇḍitvā ārāmam gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhaṇḍussa mātāpititaro tam kammārabhaṇḍum vicinatā ārāmam gantvā bhikkhū pucchimsu : api bhante evarūpam dārakam passeyyā-thā 'ti. bhikkhū ajānam yeva āhamṣu : na jānāmā 'ti, apasam yeva āhamṣu na passāmā 'ti. ||1|| atha kho tassa kammārabhaṇḍussa mātāpititaro tam kammārabhaṇḍum vi-

cinantâ bhikkhûsu pabbajitam disvâ ujjhâyanti khîyanti vi-pâcenti : alajjino ime samanâ Sakyaputtiyâ dussilâ musâvâ-dino, jânam yeva âhamstu : na jânâmâ 'ti, passam yeva âhamstu : na passâmâ 'ti, ayam dârako bhikkhûsu pabbajito 'ti. assosum kho bhikkhû tassa kammârabhandussa mâtâpitunnam ujjhâyantânam khîyantânam vipâcentânam. atha kho te bhikkhû bhagavato etam attham ârocesum. anujânâmi bhikkhave samgham apaloketum bhandukam mâyâ 'ti. ||2||**48**||

tena kho pana samayena Râjagahe sattarasavaggiyâ dârakâ sahâyakâ honti, Upâli dârako tesam pâmokkho hoti. atha kho Upâlissa mâtâpitunnam etad ahosi : kena nu kho upâyena Upâli amhâkam accayena sukhañ ca jiveyya na ca kilameyyâ 'ti. atha kho Upâlissa mâtâpitunnam etad ahosi : sace kho Upâli lekham sikkheyya, evam kho Upâli amhâkam accayena sukhañ ca jiveyya na ca kilameyyâ 'ti. atha kho Upâlissa mâtâpitunnam etad ahosi : sace kho Upâli lekham sikkhissati, aṅguliyo dukkhâ bhavissanti. sace kho Upâli gananam sikkheyya, evam kho Upâli amhâkam accayena sukhañ ca jiveyya na ca kilameyyâ 'ti. ||1|| atha kho Upâlissa mâtâpitunnam etad ahosi : sace kho Upâli gananam sikkhissati, urassa dukkho bhavissati. sace kho Upâli rûpam sikkheyya, evam kho Upâli amhâkam accayena sukhañ ca jiveyya na ca kilameyyâ 'ti. atha kho Upâlissa mâtâpitunnam etad ahosi : sace kho Upâli rûpam sikkhissati, akkhîni dukkhâ bhavissanti. ime kho samanâ Sakyaputtiyâ su-khasilâ sukhasamâcârâ subhojanâni bhuñjitvâ nivâtesu sayanesu sayanti. sace kho Upâli samaneshu Sakyaputtiyesu pabbajeyya, evam kho Upâli amhâkam accayena sukhañ ca jiveyya na ca kilameyyâ 'ti. ||2|| assosi kho Upâli dârako mâtâpitunnam imam kathâsallâpam. atha kho Upâli dârako yena te dârakâ ten' upasamkami, upasamkamitvâ te dârake etad avoca : etha mayam ayyo samaneshu Sakyaputtiyesu pabbajissâmâ 'ti. sace kho tvam ayyo pabbajissasi, evam mayam pi pabbajissâmâ 'ti. atha kho te dârakâ ekamekassa mâtâpitaro upasamkamitvâ etad avocum : anujânâtha mam agârasmâ anagâriyam pabbajjâyâ 'ti. atha kho tesam dâra-

kānam mātāpitaro sabbe p'ime dārakā samānacchandā kalyā-
ñādhippāyā 'ti anujānimṣu. te bhikkhū upasam̄kamitvā
pabbajjam yācimṣu. te bhikkhū pabbājesum upasampāde-
sum. ||3|| te rattiyā paccūsasamayam paccuṭṭhāya rodanti :
yāgum detha, bhattam detha, khādaniyam dethā 'ti. bhi-
kkhū evam āhamsu : āgametha āvuso yāva vibhāyati. sace
yāgu bhavissati, pivissatha, sace bhattam bhavissati, bhuñjī-
ssatha, sace khādaniyam bhavissati, khādissatha, no ce bha-
vissati yāgu vā bhattam vā khādaniyam vā, piṇḍāya caritvā
bhuñjissathā 'ti. evam pi kho te bhikkhū bhikkhūhi vucca-
mānā rodant' eva : yāgum detha, bhattam detha, khādani-
yam dethā 'ti, senāsanam ūhananti pi ummihanti pi. ||4||
assosi kho bhagavā rattiyā paccūsasamayam paccuṭṭhāya dā-
rakasaddam, sutvāna āyasmantam Ānanda māmāmantesi :
kim nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā
Ānando bhagavato etam attham ārocesi. saccam kira bhi-
kkhave bhikkhū jānam ūnavisativassam puggalam upasampā-
dentīti. saccam bhagavā. vigarahi buddho bhagavā : ka-
tham hi nāma te bhikkhave moghapurisā jānam ūnavisati-
vassam puggalam upasampādessanti. ||5|| ūnavisativasso
bhikkhave puggalo akkhamo hoti sītassa uṇhassa jighacchāya
pipāsāya dāmsamakasavātātapasirimsapasamphassānam dur-
uttānam durāgatānam vacanapathānam uppannānam sārīri-
kānam vedanānam dukkhānam tibbānam kharānam kaṭu-
kānam asatānam amanāpānam pāṇaharānam anadhibhāsaka-
jātiko hoti. visativasso kho bhikkhave puggalo khamo hoti
sītassa uṇhassa ... pāṇaharānam adhibhāsakajātiko hoti. n'
etam bhikkhave appasannānam vā pasādāya pasannānam vā
bhīyyobhāvāya. vigarahitvā dhammikatham katvā bhikkhū
āmantesi : na bhikkhave jānam ūnavisativasso puggalo
upasampādetabbo. yo upasampādeyya, yathādhammo kāre-
tabbo 'ti. ||6|| 49 ||

tena kho pana samayena aññataram kulam ahivātakaro-
gena kālamkatam hoti, tassa pitāputtakā sesā honti, te bhi-
kkhūsu pabbajitvā ekato 'va piṇḍāya caranti. atha kho so
dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca :
mayham pi tāta dehi, mayham pi tāta dehitī. manussā

ujjhâyanti khîyanti vipâcenti: abrahmacârino ime samanâ Sakyaputtiyâ, ayam dârako bhikkhuniyâ jâto 'ti. assosum kho bhikkhû tesam manussânam ujjhâyantânam khîyantânam vipâcentânam. atha kho te bhikkhû bhagavato etam attham ârocesum. na bhikkhave ûnapannarasa vasso dârako pabbâjetabbo. yo pabbâjeyya, âpatti dukkaṭassâ 'ti. ||1||50||

tena kho pana samayena âyasmato Ânandassa upatîkhâ-kakulam saddham pasannam ahivâtakarogena kâlamkataṁ hoti, dve ca dârakâ sesâ honti, te porânakena âciñnakappena bhikkhû passityâ upadhâvanti, bhikkhû apasâdenti. te bhikkhûhi apasâdiyamâna rodanti. atha kho âyasmato Ânandassa etad ahosi: bhagavatâ paññattam na ûnapannarasa vasso dârako pabbâjetabbo 'ti, ime ca dârakâ ûnapannarasa vassâ. kena nu kho upâyena ime dârakâ na vinasseyyun ti. atha kho âyasmâ Ânando bhagavato etam attham ârocesi. ussahanti pana te Ânanda dârakâ kâke uttepetun ti. ussahanti bhagavâ 'ti. atha kho bhagavâ etasmim niidâne etasmim pakaraṇe dhammadikatham katvâ bhikkhû âmantesi: anujânami bhikkhave ûnapannarasa vassam dârakam kâkuṭṭepakam pabbâjetun ti. ||1||51||

tena kho pana samayena âyasmato Upanandassa Sakya-puttassa dve sâmañerâ honti Kandako ca Mahako ca, te aññamaññam dûsesum. bhikkhû ujjhâyanti khîyanti vipâcenti: katham hi nâma sâmañerâ evarûpam anâcâram âcarissantiti. bhagavato etam attham ârocesum. na bhikkhave ekena dve sâmañerâ upatîkhâpetabbâ. yo upatîkhâpeyya, âpatti dukkaṭassâ 'ti. ||1||52||

tena kho pana samayena bhagavâ tatth' eva Râjagahe vassam vasi, tattha hemantam, tattha gimham. manussâ ujjhâyanti khîyanti vipâcenti: âhundarikâ samanânam Sakyaputtiyânâm disâ andhakârâ, na imesam disâ pakkhâyantiti. assosum kho bhikkhû tesam manussânam ujjhâyantânam khîyantânam vipâcentânam. atha kho te bhikkhû bhagavato etam attham ârocesum. ||1|| atha kho bhagavâ âyasmantam Ânandam âmantesi: gacchânanda apâpuranam âdâ-

ya anupariveniyam bhikkhūnam ārocehi : icchat' āvuso bhagavā Dakkhināgirim cārikam pakkamitum. yassāyasmato attho, so ḡacchatū 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuranam ādāya anupariveniyam bhikkhūnam ārocesi : icchat' āvuso bhagavā Dakkhināgirim cārikam pakkamitum. yassāyasmato attho, so ḡacchatū 'ti. ||2|| bhikkhū evam āhamsu : bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasavassena nissayam dātum. tattha ca no gantabbam bhavissati, nissayo ca gaheṭabbo bhavissati, ittaro ca vāso bhavissati, puna ca paccāgantabbam bhavissati, puna ca nissayo gaheṭabbo bhavissati. sace amhākamā acariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākamā acariyupajjhāyā gamissanti, mayam pi na gamissāma. lahucittakatā no āvuso Ānanda paññāyissatīti. ||3|| atha kho bhagavā ogaṇena bhikkhusamghena Dakkhināgirim cārikam pakkāmi. atha kho bhagavā Dakkhināgirismim yathābhīrantam viharityvā punad eva Rājagaham paccāgacchi. atha kho bhagavā āyasmantam Ānandam āmantesi : kiṁ nu kho Ānanda tathāgato ogaṇena bhikkhusamghena Dakkhināgirim cārikam pakkanto 'ti. atha kho āyasmā Ānando bhagavato etam attam ārocesi. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave vyattena bhikkhunā paṭibalena pañca vassāni nissāya vatthum, avyattena yāvajīvam. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam : na asekhenā sīlakkhandhena samannāgato hoti . . . (=I. 36, 2) . . . imehi kho bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam : asekhenā . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||5|| aparehi pi bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam : assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam : saddho

hoti . . . (=I. 36, 7) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||6|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (=I. 36, 8) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: na adhisile . . . (=I. 36, 9) . . . imehi kho . . . anissitena vatthabbam. ||7|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 15) . . . imehi kho . . . anissitena vatthabbam. ||8|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 16) . . . ûnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 17) . . . pañcavasso vâ hoti atirekapañcavasso vâ. imehi kho . . . anissitena vatthabbam. ||9|| chahi . . . na anissitena vatthabbam: na asekhe na . . . (=I. 37, 1) . . . ûnapañcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. chahi . . . anissitena vatthabbam: asekhe na . . . (=I. 37, 2) . . . pañcavasso vâ hoti atirekapañcavasso vâ. imehi kho . . . anissitena vatthabbam. ||10|| aparehi pi bhikkhave chah' aṅgehi . . . na anissitena vatthabbam: assaddho . . . (=I. 37, 5) . . . ûnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: saddho . . . (=I. 37, 6) . . . pañcavasso vâ hoti atirekapañcavasso vâ. imehi kho . . . anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (I. 37, 7) . . . ûnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: na adhisile . . . (=I. 37, 8) . . . pañcavasso vâ hoti atirekapañcavasso vâ. imehi kho . . . anissitena vatthabbam. ||12|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 37, 13) . . . ûnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: āpattim . . . (=I. 37, 14) . . . pañcavasso vâ hoti atirekapañcavasso vâ. imehi kho . . . anissitena vatthabban ti. ||13||**53**

abhayûvarabhânavâram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Kapilavatthu tena cārikam pakkāmi. anupubbena cārikam caramāno yena Kapilavatthu tad avasari. tatra sudam bhagavā Sakkesu viharati Kapilavatthusmim Nigrodhārāme. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram ādāya yena Suddhodanassa Saṅkassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. atha kho Rāhulamātā devi Rāhula-kumāram etad avoca: eso te Rāhula pitā, gacchassu dāyajjam yācāhīti. ||1|| atha kho Rāhulo kumāro yena bhagavā ten' upasamkami, upasamkamitvā bhagavato purato atthāsi sukhā te samaṇa chāyā 'ti. atha kho bhagavā utthāyāsanā pakkāmi. atha kho Rāhulo kumāro bhagavantam piṭhitō -piṭhitō anubandhi dāyajjam me samaṇa dehi, dāyajjam me samaṇa dehīti. atha kho bhagavā āyasmantam Sāriputtam āmantesi: tena hi tvam Sāriputta Rāhulakumāram pabbājehīti. kathāham bhante Rāhulakumāram pabbājemīti. ||2|| atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave tīhi saranagamanehi sāmaṇerapabbajam. evañ ca pana bhikkhave pabbājetabbo: paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisidāpetvā añjalim paggañhāpetvā evam vadehīti vattabbo: buddham saranam gacchāmi, dhammam saranam gacchāmi, samgham saranam gacchāmi, dutiyam pi . . . tatiyam pi buddham saranam gacchāmi, tatiyam pi dhammam saranam gacchāmi, tatiyam pi samgham saranam gacchāmīti. anujānāmi bhikkhave imehi tīhi saranagamanehi sāmaṇerapabbajjan ti. ||3|| atha kho āyasmā Sāriputto Rāhulakumāram pabbājesi. atha kho Suddhodano Sakko yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Suddhodano Sakko bhagavantam etad avoca: ekāham bhante bhagavantam varam yācāmīti. atikkantavarā kho Gotama tathāgatā 'ti. yañ ca bhante kappati yañ ca anavajjan ti. vadehi Gotamā 'ti. ||4|| bhagavati me bhante pabbajite anappakam dukkham ahosi, tathā Nande, adhimattam Rāhule. putta-

pemam bhante chavim chindati, chavim chetvā cammaṁ chindati, cammaṁ chetvā mamsam chindati, mamsam chetvā nhārum chindati, nhārum chetvā atṭhim chindati, atṭhim chetvā atthimiñjam āhacca tiṭṭhati. sâdhu bhante ayyâ ana-nuññatam mâtâpitûhi puttam na pabbâjeyyun ti. ||5|| atha kho bhagavâ Suddhodanam Sakkam dhammiyâ kathâya sandassesi samâdapesi samuttejesi sampaham̄sesi. atha kho Suddhodano Sakkho bhagavatâ dhammiyâ kathâya sandassito samâdapito samuttejito sampaham̄sito utṭhâyâsanâ bhagavantam abhivâdetvâ padakhiṇam katvâ pakkâmi. atha kho bhagavâ etasmim̄ nidâne etasmim̄ pakaraṇe dhammikatham katvâ bhihkhû âmantesi: na bhikkhave ananuññato mâtâpitûhi putto pabbâjetabbo. yo pabbâjeyya, âpatti dukkaṭassâ 'ti. ||6||**54**||

atha kho bhagavâ Kapilavatthusmim̄ yathâbhîrantam vi-haritvâ yena Sâvatthi tena cârikam pakkâmi. anupubbe-na cârikam caramâno yena Sâvatthi tad avasari. tatra sudam bhagavâ Sâvatthiyam viharati Jetavane Anâtha-piṇḍikassa ârâme. tena kho pana samayena âyasmato Sâriputtassa upatṭhâkakulam âyasmato Sâriputtassa sancte dârakam pâhesi imam̄ dârakam thero pabbâjetû 'ti. atha kho âyasmato Sâriputtassa etad ahosi: bhagavatâ sikkhâpadam paññattam na ekena dve sâmañerâ upatṭhâpetabbâ 'ti, ayañ ca me Râhulo sâmañero. katham nu kho mayâ patipajjitabban ti. bhagavato etam attham ârocesi. anujânâmi bhikkhave vyattena bhikkhunâ patibalena ekena dve sâmañere upatṭhâpetum, yâvatake vâ pana ussahati ovaditum anusâsitum, tâvatake upatṭhâpetun ti. ||1||**55**||

atha kho sâmañerânam etad ahosi: kati nu kho amhâkam sikkhâpadâni, katha ca amhehi sikkhitabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave sâmañerânam dasa sikkhâpadâni, tesu ca sâmañerehi sikkhitum: pâṇâtipâtâ veramañi, adinnâdânâ veramañi, abrahmacariyâ veramañi, musâvâdâ veramañi, surâmerayamajjapamâdaṭṭhânâ veramañi, vikâlabhojanâ veramañi, naccagîtavâditavisûkadassanâ veramañi, mâlâ-gandhavilepanadhâraṇamandanavibhûsanatṭhânâ

veramanî, uccâsayanamahâsayanâ veramanî, jâtarû-parajata paṭigga hañâ veramanî. anujânâmi bhikkave sâmañerânâm imâni dasa sikkhâpadâni, imesu ca sâmañerehi sikkhitun ti. ||1|| 56 ||

tena kho pana samayena sâmañerâ bhikkhûsu agâravâ appatissâ asabhâgavuttino viharanti. bhikkhû ujjhâyanti khîyanti vipâcenti: katham hi nâma sâmañerâ bhikkhûsu agâravâ appatissâ asabhâgavuttino viharissantîti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pañcah' aṅgehi samannâgatassa sâmañerassa dandakammam kâtum: bhikkhûnam alâbhâya parisakkati, bhikkhûnam anatthâya parisakkati, bhikkhûnam avâsâya parisakkati, bhikkhû akkossati paribhâsati, bhikkhû bhikkhûhi bhedeti. anujânâmi bhikkhave imehi pañcah' aṅgehi samannâgatassa sâmañerassa dandakammam kâtuñ ti. ||1|| atha kho bhikkhûnam etad ahosi: kim nu kho dandakammam kâtabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave âvaraṇam kâtuñ ti. tena kho pana samayena bhikkhû sâmañerânâm sabbam samghârâmam âvaraṇam karonti. sâmañerâ ârâmam pavisitum alabhamâna pakkamanti pi vibbhamanti pi titthiyesu pi samkamanti. bhagavato etam attham ârocesum. na bhikkhave sabbo samghârâmo âvaraṇam kâtabbo. yo kareyya, âpatti dukkaṭassa. anujânâmi bhikkhave yatha vâ vasati, yatha vâ paṭikkamati, tattha âvaraṇam kâtuñ ti. ||2|| tena kho pana samayena bhikkhû sâmañerânâm mu-khadvârakam âhâram âvaraṇam karonti. manussâ yâgupânam pi samghabbhattam pi karontâ sâmañere evam vadanti: etha bhante yâgum pivatha, etha bhante bhattam bhuñjathâ 'ti. sâmañerâ evam vadanti: nâvuso labbhâ, bhikkhûhi âvaraṇam katan ti. manussâ ujjhâyanti khîyanti vipâcenti. katham hi nâma bhaddantâ sâmañerânâm mu-khadvârakam âhâram âvaraṇam karissantîti. bhagavato etam attham arocesum. na bhikkhave mu-khadvârako âhâro âvaraṇam kâtabbo. yo kareyya, âpatti dukkaṭassâ 'ti. ||3||
dandakammavatthum niṭhitam. ||57||

tena kho pana samayena chabbaggyâ bhikkhû upa-

jjhāye anāpucchā sāmanerānam āvaraṇam karonti. upajjhāyā gavesanti kathām nu kho amhākām sāmanerā na dissantīti. bhikkhū evam āhamsu : chabbaggiyehi āvuso bhikkhūhi āvaraṇam katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti : kathām hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākām sāmanerānam āvaraṇam karissantīti. bhagavato etam attham ārocesum. na bhikkhave upajjhāye anāpucchā āvaraṇam kātabbam. yo kareyya, āpatti dukkaṭassā 'ti.
||1||58||

tena kho pana samayena chabbaggiyā bhikkhū therānam bhikkhūnam sāmanere apalālenti. therā sāmānam danta-kaṭṭham pi mukhodakam pi gaṇhantā kilamanti. bhagavato etam attham ārocesum. na bhikkhave aññassa parisā apalālebbā. yo apalāleyya, āpatti dukkaṭassā 'ti. ||1||59||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa Kaṇḍako nāma sāmañero Kaṇḍakam nāma bhikkhunīm dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti : kathām hi nāma sāmañero evarūpam anācāram acarissatīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dasah' aṅgehi samannāgatam sāmaneram nāsetum : pāṇātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avaññam bhāsatī, dhammassa avaññam bhāsatī, saṃghassa avaññam bhāsatī, micchādiṭṭhiko hoti, bhikkhunīdūsako hoti. anujānāmi bhi-kkhave imehi dasah' aṅgehi samannāgatam sāmaneram nāsetun ti. ||1||60||

tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasamkamitvā evam vadeti : etha mām āyasmanto dūsethā 'ti. bhikkhū apasādenti : nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so bhikkhūhi apasādito mahante-mahante moligalle sāmanere upasamkamitvā evam vadeti : etha mām āvuso dūsethā 'ti. sāmañerā apasādenti : nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so sāmañerchi apasādito hatthi-bhaṇde assabhande upasamkamitvā evam vadeti : etha mām

âvuso dûsethâ 'ti. hatthibhandâ assabhandâ dûsesum. ||1|| te ujjhâyanti khîyanti vipâcenti: pañdakâ ime samanâ Sakyaputtiyâ, ye pi imesam na pañdakâ, te pi pañdake dûsentî. evam ime sabbeva abrahmacârino 'ti. assosum kho bhikkhû hatthibhañdânam assabhañdânam ujjhâyantânam khîyantânam vipâcentânam. atha kho te bhikkhû bhagavato etam attham ârocesum. pañdako bhikkhave anupasampanno na upasampâdetabbo, upasampañno nâsetabbo 'ti. ||2|| 61||

tena kho pana samayena aññataro purâṇakulaputto khînakolañño sukhumâlo hoti. atha kho tassa purâṇakulaputtassa khînakolaññassa etad ahosi: aham kho sukhumâlo na pañibalo anadhigatam vâ bhogam adhigantum adhigatam vâ bhogam phâtikâtum. kena nu kho aham upâyena sukhañ ca jîveyyam na ca kilameyyan ti. atha kho tassa purâṇakulaputtassa khînakolaññassa etad ahosi: ime kho samanâ Sakyaputtiyâ sukhasflâ sukhasamâcârâ subhojanâni bhuñjitvâ nîvâtesu sayanesu sayanti. yam nûnâham sâmam pattacîvaram patiyâdetvâ kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ ârâmam gantvâ bhikkhûhi saddhim samvaseyyan ti. ||1|| atha kho so purâṇakulaputto khînakolañño sâmam pattacîvaram patiyâdetvâ kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ ârâmam gantvâ bhikkhû abhivâdeti. bhikkhû evam âhamsu: kativasso 'si tvam âvuso 'ti. kim etam âvuso kativasso nâmâ 'ti. ko pana te âvuso upajjhâyo 'ti. kim etam âvuso upajjhâyo nâmâ 'ti. bhikkhû âyasmantam Upâlim etad avocum: iñghâvuso Upâli imam pabbajitam anuyuñjâhîti. ||2|| atha kho so purâṇakulaputto khînakolañño âyasmatâ Upâlinâ anuyuñjiyamâno etam attham ârocesi. âyasmâ Upâli bhikkhûnam etam attham ârocesi. bhikkhû bhagavato etam attham ârocesum. theyya samvâsako bhikkhave anupasampanno na upasampâdetabbo, upasampañno nâsetabbo. titthiyapakkantako bhikkhave anupasampanno na upasampâdetabbo, upasampañno nâsetabbo 'ti. ||3|| 62||

tena kho pana samayena aññataro nâgo nâgayoniyâ atî-

yati harāyati jiguechatī. atha kho tassa nāgassa etad ahosi : kena nu kho aham upāyena nāgayoniyā ca parimuceyyam khippañ ca manussattam paṭilabheyyan ti. atha kho tassa nāgassa etad ahosi : ime kho samañā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho aham samañesu Sakyaputtiyesu pabbajeyyam, evāham nāgayoniyā ca parimuceyyam khippañ ca manussattam paṭilabheyyan ti. ||1|| atha kho so nāgo mānavakavaññena bhikkhū upasam̄kamitvā pabbajjam yāci. tam bhikkhū pabbājesum upasampādesum. tena kho pana sama-yena so nāgo aññatarena bhikkhunā saddhim paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasama-yam paccutṭhāya ajjhokāse cañkamati. atha kho so nāgo tassa bhikkhuno nikkhante vissattho niddam okkami sabbo vihāro ahiñā punno, vātapānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāram pavisissāmīti kavāṭam panāmento addasa sabbam vihāram ahiñā punnam, vātapānehi bhoge nikkhante. disvāna bhīto vissaram akāsi. bhikkhū upadhāvitvā tam bhikkhum etad avocum : kissa tvam āvuso vissaram akāsiti. ayam āvuso sabbo vihāro ahiñā punno, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena patibujjhītvā sake āsane nisidi. bhikkhū evam āhamsu : ko 'si tvam āvuso 'ti. aham bhante nāgo 'ti. kissa pana tvam āvuso evarūpam akāsiti. atha kho so nāgo bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. ||3|| atha kho bhagavā etasmim niddāne etasmim pakarane bhikkhusamgham sannipātāpetvā tam nāgam etad avoca : tumhe khv attha nāgā avirūlhidhammā imasmim dhammadvinaye. gaccha tvam nāga tatth' eva cātuddase pannarase atṭhamiyā ca pakkhassa uposatham upavasa, evam tvam nāgayoniyā ca parimuccissasi khippañ ca manussattam paṭilabhisasiti. atha kho so nāgo avirūlhidhammo kirāham imasmim dhammadvinaye 'ti dukkhī dummano assūni pavattayamāno vissaram karitvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sajātiyā methunam dhammad paṭisevati, yadā ca vissattho niddam okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. tiracchānagato bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||5|| **63**||

tena kho pana samayena aññataro mānavako mātarām jīvitā voropesi. so tena pāpakena kammena attiyati harāyati jigucchati. atha kho tassa mānavakassa etad ahosi: kena nu kho aham upāyena imassa pāpassa kammassa nikkhantim kareyyan ti. atha kho tassa mānavakassa etad ahosi: ime kho samañā Sakyaputtiyā dhammacārino sama-cārino brahmacārino saccavādino sīlavanto kalyānadhammā. sace kho aham samañesu Sakyaputtiyesu pabbajeyyam, evāham imassa pāpassa kammassa nikkhantim kareyyan ti. ||1|| atha kho so mānavako bhikkhū upasamkamitvā pabbajam yāci. bhikkhū āyasmantam Upālim etad avocum: pubbe pi kho āvuso Upāli nāgo mānavakavaṇṇena bhikkhūsu pabbajito, īnghāvuso Upāli imam mānavakam anuyuñjāhīti. atha kho so mānavako āyasmatā Upalinnā anuyuñjiyamāno etam attham ārocesi. āyasmā Upāli bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. mātughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||2|| **64**||

tena kho pana samayena aññataro mānavako pitaram jīvitā voropesi. so tena pāpakena kammena . . . (=I. 64, 1, 2) . . . bhikkhū bhagavato etam attham ārocesum. pitughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||1|| **65**||

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvatthim addhānamaggapatipannā honti. antarā magge corā nikhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū haniṁsu. Sāvatthiyā rājabhaṭā nikhamitvā ekacce core aggahesum, ekacce corā palāyimsu. ye te palāyimsu, te bhikkhūsu pabbajimsu, ye te gahitā, te vadhyā oniyanti. ||1|| addasamsu kho te pabbajitā te core vadhyā oniyamāne, disvāna evam āhamsu: sādu kho mayam palāyimhā, sacāca mayam gayheyāma, mayam pi evam eva haññeyyā-

mâ 'ti. bhikkhû evam âhamsu : kim pana tumhe âvuso akatthâ 'ti. attha kho te pabbajitâ bhikkhûnam etam attham ârocesum. bhikkhû bhagavato etam attham ârocesum. arahanto ete bhikkhave bhikkhû. arahantaghâtako bhikkhave anupasampanno na upasampâdetabbo, upasampanno nâsetabbo 'ti. ||2|| **66**||

tena kho pana samayena sambahulâ bhikkhuniyo Sâketâ Sâvatthim addhânamaggapatiñpannâ honti. antarâ magge corâ nikhamitvâ ekaccâ bhikkhuniyo acchindimsu, ekaccâ bhikkhuniyo dûsesum. Sâvatthiyâ rájabhatâ . . . (=I, 66, 1. 2) . . . bhikkhû bhagavato etam attham ârocesum. bhikkhunidûsako bhikkave anupasampanno na upasampâdetabbo, upasampanno nâsetabbo. samghabhedako bhikkhave anupasampanno na upasampâdetabbo, upasampanno nâsetabbo. lohituppâdako bhikkhave anupasampanno na upasampâdetabbo, upasampanno nâsetabbo 'ti. ||1|| **67**||

tena kho pana samayena aññataro ubhatovyañjanako bhikkhusu pabbajito hoti, so karoti pi kârâpeti pi. bhagavato etam attham ârocesum. ubhatovyañjanako bhikkhave anupasampanno na upasampâdetabbo, upasampanno nâsetabbo 'ti. ||1|| **68**||

tena kho pana samayena bhikkhû anupajjhâyakam upasampâdenti. bhagavato etam attham ârocesum. na bhikkhave anupajjhâyako upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassâ 'ti. ||1|| tena kho pana samayena bhikkhû samghena upajjhâyena upasampâdenti. bhagavato etam attham ârocesum. na bhikkhave samghena upajjhâyena upasampâdetabbo. yo upasampâdeyya, apatti dukkaṭassâ 'ti. ||2|| tena kho pana samayena bhikkhû ganena upajjhâyena upasampâdenti. bhagavato etam attham ârocesum. na bhikkhave gañena upajjhâyena upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassâ 'ti. ||3|| tena kho pana samayena bhikkhû panḍakupajjhâyena upasampâdenti — gha —, theyyasamvâsakupajjhâyena upasampâdenti, titthiyapakkantakupajjhâyena up., tirachânagatupajjhâ-

lena up., mātughatakupajjhāyena up., pitughātakupajjhāyena up., arahantaghātakupajjhāyena up., bhikkhunidūsakupajjhāyena up., samghabhedakupajjhāyena up., lohituppādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādenti. bhagavato etam atham ārocesum. na bhikkhave pāṇḍakupajjhāyena upasampādetabbo, na theyyasamvāsa-kupajjhāyena upasampādetabbo . . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4||**69**||

Tena kho pana samayena bhikkhū apattakam upasampādenti. hathesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atham ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| Tena kho pana samayena bhikkhū acīvarakam upasampādenti. naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atham ārocesum. na bhikkhave acīvara ko upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| Tena kho pana samayena bhikkhū apattacīvarakam upasampādenti. naggā hathesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atham ārocesum. na bhikkhave apattacīvara ko upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| Tena kho pana samayena bhikkhū yācitakena pattena upasampādenti. upasampanne pattam paṭiharanti, hathesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atham ārocesum. na bhikkhave yācitakena pattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| Tena kho pana samayena bhikkhū yācitakena cīvarena upasampādenti. upasampanne cīvaram paṭiharanti, naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atham ārocesum. na bhikkhave yācita-kena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||5|| Tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādenti. upasampanne pa-

ttacivaram patiharanti, naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khiyanti vipācenti : seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave yāci-takena pattacivarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||6||**70**|| na upasampādetabbakavisativāram niṭhitam.

tena kho pana samayena bhikkhū hatthacchinnaṁ pabbājenti — gha —, pādacchinnaṁ pabbājenti, hatthapādacchinnaṁ p., kaṇṇacchinnaṁ p., nāsacchinnaṁ p., kaṇṇanā-sacchinnaṁ p., aṅgulicchinnaṁ p., alacchinnaṁ p., kaṇḍaracchinnaṁ p., phaṇahatthakam p., khujjam p., vāmanam p., galagandim p., lakkhaṇāhatam p., kasāhatam p., likhitakam p., sīpadim p., pāparogim p., parisadūsakam p., kānam p., kuṇim p., khañjam p., pakkhahatam p., chinniriyāpatham p., jarādubbalam p., andham p., mūgam p., badhiram p., andhamūgam p., andhabadhiraṁ p., mūgabadhiraṁ p., andhamūgabadhiraṁ pabbājenti. bhagavato etam atthām ārocesum. ||1|| na bhikkhave hatthacchinno pabbājetabbo, na pādacchinno pabbājetabbo . . . na andhamūgabadhiro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2|| napabbājetabbadvattim savāram niṭhitam. ||**71**||

dāyajjabhāṇavāram niṭhitam navamam.

tena kho pana samayena chabbaggyā bhikkhū alajjī-nam nissayaṁ denti. bhagavato etam atthām ārocesum. na bhikkhave alajjīnam nissayo dātabbo. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhū alajjīnam nissāya vasanti, te pi na cirass' eva alajjino honti pā-pbhikkhū. bhagavato etam atthām ārocesum. na bhikkhave alajjīnam nissāya vatthabbam. yo vaseyya, āpatti dukkaṭassā 'ti. ||1|| atha kho bhikkhūnām etad ahosi : bhagavatā paññattam na alajjīnam nissayo dātabbo, na alajjīnam nissāya vatthabban ti. kathā nu kho mayam jāneyyāma lajjim vā alajjim vā 'ti. bhagavato etam atthām ārocesum. anujānāmi bhikkhave catūhapañcāham ḡagmetum yāva bhi-khusabhāgatam jānāmīti. ||2||**72**||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo addhānamaggapaṭipanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti, te aññatarām āvāsam upagacchimsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||2|| atha kho tassa gilānapatṭhākassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, ayañ ca bhikkhu gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākena bhikkhunā nissayam alabhamānena yāciyamānena anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmin senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, araññe viharāmi, mayhañ ca imasmim senāsane phāsu hoti. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave araññe akena bhikkhunā phāsuvihāram sallakkhentena nissayam alabhamānena anissitena vatthum yadā paṭirūpo nissayadāyako ḡacchissati, tassa nissāya vassāmīti. ||4|| 73 ||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtam pāhesi: ḡacchatu Ānando imam anussāvessatīti. āyasmā Ānando evam āha: nāham ussahāmi therassa nāmam gahetum, garu me therō

'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gottena pi anussāvetun ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve ekānussāvane kātun ti. ||2|| tena kho pana samayena sambahulānam therānam upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmīti. therā evam āhamsu: handa mayam āvuso sabbeva ekānussāvane karomā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve tayo ekānussāvane kātum, tañ ca kho ekena upajjhāyena, na tv eva nānupajjhāyena 'ti. ||3||**74**||

tena kho pana samayena āyasmā Kumārakassapo gabbhviso upasampanno hoti. atha kho āyasmato Kumārakassapassa etad ahosi: bhagavatā paññattam na ûnavisativasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhviso. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam attham ārocesum. yam bhikkhave mātu kucchismim paṭhamam cittam uppannam, paṭhamam viññānam pātubhūtam, tadupādāya sā 'v' assa jāti. anujānāmi bhikkhave gabbhvīsam upasampādetun ti. ||1||**75**||

tena kho pana samayena upasampannā dissanti kutthikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchitum. evañ ca pana bhikkhave pucchitabbo: santi te evarūpā ābādhā kuttham gaṇḍo kilāso soso apamāro, manusso 'si, puriso 'si, bhujisso 'si, anaño 'si, na 'si rājabhaṭo, anūriñāto 'si mātāpitūhi, pari-puṇṇavisativasso 'si, paripuṇṇan te pattacivaram, kimnāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusitthe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam anusāsitvā pacchā antarāyi-

ke dhamme pucchitun ti. ||2|| tath' eva samghamajjhe anusāsanti, upasampadâpekkhâ tath' eva vitthâyanti, mañkû honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujânâmi bhikkhave ekamantam anusâsitvâ samghamajjhe antarâyike dhamme pucchitum. evañ ca pana bhikkhave anusâsitabbo: pathamam upajjhâm gâhâpetabbo, upajjhâm gâhâpetvâ pattacîvaram âcikkhitabbam, ayan te patto, ayam samghâti, ayam uttarâsañgo, ayam antaravâsako, gaccha amumhi okâse tiṭṭhâhîti. ||3|| bâlâavyattâ anusâsanti, anusitthâ upasampadâpekkhâ vitthâyanti, mañkû honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. na bhikkhave bâlenaavyattena anusâsitabbo. yo anusâseyya, âpatti dukkaṭassâ. anujânâmi bhikkhave vyattena bhikkhunâ paṭibalena anusâsitun ti. ||4|| asammatâ anusâsanti. bhagavato etam attham ārocesum. na bhikkhave asammatena anusâsitabbo. yo anusâseyya, âpatti dukkaṭassâ 'ti. anujânâmi bhikkhave sammatena anusâsitum. evañ ca pana bhikkhave sammannitabbo: attanâ 'va attânam sammannitabbam parena vâ paro sammannitabbo. kathañ ca attanâ 'va attânam sammannitabbam. vyattena bhikkhunâ paṭibalena samgho ñâpetabbo: sunâtu me bhante samgho. itthannâmo itthannâmassa âyasmato upasampadâpekko. yadi samghassa pattakallam, aham itthannâmam anusâseyyan ti. evam attanâ 'va attânam sammannitabbam. ||5|| kathañ ca parena paro sammannitabbo. vyattena bhikkhunâ paṭibalena samgho ñâpetabbo: sunâtu me bhante samgho. itthannâmo itthannâmassa âyasmato upasampadâpekko. yadi samghassa pattakallam, itthannâmo itthannâmam anusâseyyâ 'ti. evam parena paro sammannitabbo. ||6|| tena sammatena bhikkhunâ upasampadâpekko upasamkamitvâ evam assa vacanîyo: sunasi itthannâma. ayam te saccakâlo bhûtakâlo. yam jâtam tam samghamajjhe pucchante santam athiti vattabbam, asantam n' athiti vattabbam. mâ kho vitthâsi, mâ kho mañku ahosi. evan tam pucchissan ti: santi te evarûpâ âbâdhâ . . . konâmo te upajjhâyo 'ti. ||7|| ekato âgacchanti. na ekato âgantabbam. anusâsakena paṭhamaram âgantvâ samgho ñâpetabbo: sunâtu me bhante samgho. itthannâmo itthannâmassa âyasmato upasampadâ-

pekkho. anusit̄tho so mayā. yadi samghassa pakkallam, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkutikam nisidāpetvā añjalim pagganhāpetvā upasampadam yācāpetabbo: samgham bhante upasampadam yācāmi, ullumpatu mam bhante samgho anukampam upādāya, dutiyam pi bhante . . . , tatiyam pi bhante samgham upasampadam yācāmi, ullumpatu mam bhante samgho anukampam upādāyā 'ti. ||8|| vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi samghassa pakkallam, aham itthannāmam antarāyike dhamme puccheyyan ti. sunāsi itthannāma. ayam te saccakālo bhūtakālo. yan jātam tam pucchāmi. santam atthīti vattabbam, asantam n' atthīti vattabbam. santi te evarūpā abādhā . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacivaram. itthannāmo samgham upasampadam yācati itthannāmena upajjhāyena. yadi samghassa pakkallam, samgho itthannāmam upasampadeyya itthannāmena upajjhāyena. esā nātti. ||10|| sunātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacivaram. itthannāmo samgham upasampadam yācati itthannāmena upajjhāyena. samgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. ||11|| dutiyam pi etam attham vadāmi: sunātu me . . . tatiyam pi etam attham vadāmi: sunātu me . . . yassa na khamati, so bhāseyya. upasampanno samghena itthannāmo itthannāmena upajjhāyena. khamati samghassa, tasmatuṇhī, evam etam dhārayāmīti. ||12|| 76 || upasampa-dākammam niṭṭhitam.

tāvad eva chāyā metabbā, utupamāṇam ācikkhitabbam, divasabhāgo ācikkhitabbo, samgīti ācikkhi-

tabbâ, cattâro nissayâ âcikkhitabbâ: piñdiyâlopabhojanam nissâya pabbajjâ, tattha te yâvajîvam ussâho karanîyo, atirekalâbho samghabhattam uddesabhattam nimantanam salâkabhattam pakkhikam uposathikam pâtîpadikam. pamsukulacivaram nissâya pabbajjâ, tattha te yâvajîvam ussâho karanîyo. atirekalâbho khomam kappâsikam koseyyam kambalam sânam bhañgam. rukkham ulasenâsanam nissâya pabbajjâ, tattha te yâvajîvam ussâho karanîyo. atirekalâbho vihâro addhayogo pâsâdo hammiyam guhâ. putimuttâhesajjam nissâya pabbajjâ, tattha te yâvajîvam ussâho karanîyo. atirekalâbho sappi navanîtam telam madhu phâñitan ti. ||1||77|| cattâro nissayâ niñthitâ.

tena kho pana samayena bhikkhû aññataram bhikkhum upasampâdetvâ ekakam ohâya pakkamimsu. so pacchâ eaka ko âgacchanto antarâ magge purânadutiyikâya samâgacchi. sâ evam âha: kim dâni pabbajito 'siti. âma pabbajito 'mhitî. dullabho kho pabbajitânam methuno dhammo, ehi methunam dhammam patisevâ 'ti. so tassâ methunam dhammam patisevitvâ cirena âgamâsi. bhikkhû evam âhamstu: kissa tvam âvuso evam ciram akâsiti. ||1|| atha kho so bhikkhu bhikkhûnam etam attham ârocesi. bhikkhû bhagavato etam attham ârocesum. anujânâmi bhikkhave upasampâdetvâ dutiyam dâtum cattâri ca akarañiyâni âcikkhitum: upasampannena bhikkhunâ methuno dhammo na patisevitabbo antamaso tiracchânagatâya pi. yo bhikkhu methunam dhammam patisevati, assamano hoti asakyaputtiyo. seyyathâpi nâma puriso sisacchinno abhabbo tena sarîrabandhanena jîvitum, evam eva bhikkhu methunam dhammam patisevitvâ assamano hoti asakyaputtiyo, tam te yâvajîvam akarañiyam. ||2|| upasampannena bhikkhunâ adinnam theyyasamkhâtam na âdâtabbam antamaso tipasalâkam upâdâya. yo bhikkhu pâdam vâ pâdâraham vâ atirekapâdam vâ adinnam theyyasamkhâtam âdiyati, assamano hoti asakyaputtiyo. seyyathâpi nâma pandupalâso bandhanâ pamutto abhabbo haritattâya, evam eva bhikkhu pâdam vâ pâdâraham vâ atirekapâdam vâ adinnam theyyasamkhâtam âdiyitvâ assamano hoti asakyaputtiyo, tam te

yāvajīvam akaraṇiyam. ||3|| upasampannena bhikkhunā sañcicca pāṇo jīvitā no voropetabbo antamaso kunthakipillikam upādāya. yo bhikkhu sañcicca manussaviggaham jīvitā voropeti antamaso gabbhapātanam upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appatīsandhikā hoti, evam eva bhikkhu sañcicca manussaviggaham jīvitā voropetvā assamaṇo hoti asakyaputtiyo, tam te yāvajīvam akaraṇiyam. ||4|| upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiramāmīti. yo bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam ullapitvā assamaṇo hoti asakyaputtiyo, tam te yāvajīvam akaraṇiyam. ||5||

cattāri akaraṇiyāni niṭhitāni. ||78||

tena kho pana samayena aññataro bhikkhu āpattiyā adassane ukkhittako vibbhami, so puna paccāgantvā bhikkhū upasampadam yāci. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu āpattiyā adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacanīyo: passissasi tam āpattin ti. sac' āham passissāmīti pabbājetabbo, sac' āham na passissāmīti na pabbājetabbo. ||1|| pabbājetvā vattabbo passissasi tam āpattin ti. sac' āham passissāmīti upasampādetabbo, sac' āham na passissāmīti na upasampādetabbo. upasampādetvā vattabbo passissasi tam āpattin ti. sac' āham passissāmīti osāretabbo, sac' āham na passissāmīti na osāretabbo. osāretvā vattabbo passasi tam āpattin ti. sace passati, icc etam kusalam, no ce passati, labbhāmānāya sāmaggiyā puna ukkipitabbo, alabbhāmānāya sāmaggiyā anāpatti sambhogē samvāse. ||2|| idha pana bhikkhave bhikkhu āpattiyā appatīkamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacanīyo: patikrissasi tam āpattin ti. sac' āham paṭikarissāmīti pabbāje-

tabbo, sac' âham na pañkarissâmîti na pabbâjetabbo. pabbâjetvâ vattabbo pañkarissasi tam âpattin ti. sac' âham pañkarissâmîti upasampâdetabbo, sac' âham na pañkarissâmîti na upasampâdetabbo. upasampâdetvâ vattabbo pañkarissasi tam âpattin ti. sac' âham pañkarissâmîti osâretabbo, sac' âham na pañkarissâmîti na osâretabbo. osâretvâ vattabbo pañkarohi tam âpattin ti. sace pañkaroti, icc etam kusalam, no ce pañkaroti, labbhamânâya sâmaggiyâ puna ukkhipitabbo, alabbhamânâya sâmaggiyâ anâpatti sambhoge samvâse. ||3|| idha pana bhikkhave bhikkhu pâpikâya ditthiyâ appañinissagge ukkhittako vibbhamati, so puna paccâgantvâ bhikkhû upasampadam yâcati. so evam assa vâcanîyo: patinissajjissasi tam pâpikam ditthin ti. sac' âham patinissajjissâmîti na pabbâjetabbo. pabbâjetvâ vattabbo patinissajjissasi tam pâpikam ditthin ti. sac' âham patinissajjissâmîti upasampâdetabbo, sac' âham na patinissajjissâmîti na upasampâdetabbo. upasampâdetvâ vattabbo patinissajjissasi tam pâpikam ditthin ti. sac' âham patinissajjissâmîti osâretabbo, sac' âham na patinissajjissâmîti na osâretabbo. osâretvâ vattabbo patinissajjâhi tam pâpikam ditthin ti. sace patinissajjati, icc etam kusalam, no ce patinissajjati, labbhamânâya sâmaggiyâ puna ukkhipitabbo, alabbhamânâya sâmaggiyâ anâpatti sambhoge samvâse 'ti.

||4||79||

Mahâkhandhako pathamo.

vinayamhi mahatthesu pesalânam sukhâvah
niggâhe ca pâpicchânam lajjinam paggahesu ca|
sâsanâdhârañe c'eva sabbaññujinagocare
anaññavisaye kheme supaññatte asamsaye|
khandhake vinaye c'eva parivâre ca mâtike
yathathakârî kusalo pañipajjati yoniso.|
yo gavam na vijânâti na so rakkhati gogañam,
evam sîlam ajânanto kim so rakkheyya samvaram.|
pamutthamhi ca suttante abhidhamme ca tâvade

5 vinaye avinaṭṭhamhi puna tiṭṭhati sāsanam.|
 tasmā samgahaṇahetu uddānam anupubbaso
 pavakkhāmi yathāñānam, sunātha mama bhāsato.|
 vatthu niḍānam āpatti nayā peyyālam eva ca
 dukkaram tam asesetum, nayato tam vijānāthā 'ti.|

bodhi ca, Rājāyatanam, Ajapālo, Sahampati
 Brahmā, Ālāro, Uddako, bhikkhū ca, Upako isi,|
 Kondāñño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,
 Yaso, cattāro, paññāsam, sabbe, pesesi so, disā,|
 vatthum, Mārehi, timsā ca, Uruvelam, tayo jaṭī,
 10 agyāgāram, Mahārājā, Sakko, Brahmā ca, kevalā,|
 paṃsukūlam, pokkharaṇī, silā ca, kakudho, silā,
 jambu, ambo ca, āmalako, pāricchattapuppham āhari,|
 phāliyantu, ujjalantu, vijjhāyantu ca Kassapa,
 nimujjanti, mukhī, megho, Gāyā, laṭṭhi ca, Māgadho,|
 Upatisso, Kolito ca, abhiññātā ca, pabbajjam,
 dunnivatthā, pañāmanā, kiso lūkho ca brāhmaṇo,|
 anācāram ācarati, udaram, māṇavo, gaṇo,
 vassam, bālehi, pakkanto, dasa vassāni, nissayo,|
 na vattanti, pañāmetum, bālā, passaddhi, pañca, cha,
 15 yo so añño ca, naggo ca, acchinnaṃ, jaṭī, Sākiyo,|
 Magadhesu pañca ābādhā, eko, coro ca aṅguli,
 Māgadho ca anuññāsi, kārā, likhi, kasāhato,|
 lakkhaṇā, inā, dāso ca, Bhaṇḍuko, Upāli, ahi,
 saddhakulam, Kāṇḍako ca, āhundarikam eva ca,|
 vatthumhi, dārako, sikkhā, viharanti ca, kiṃ nu kho,
 sabbam, mukham, upajjhāye, apalālana-Kāṇḍako,|
 pañdako, theyya-pakkanto, ahi ca, mātari, pitā,
 arahanta-bhikkhunī, bhedā, ruhirena ca, vyañjanam,|
 anupajjhāya—samghena, gaṇa-pañdakā-'pattako,
 20 acīvaram, tadubhayam, yācitena pi ye tayo,|
 hatthā, pādā, hatthapādā, kaṇṇā, nāsā, tadubhayam,
 aṅguli, ala-kāṇḍaram, phaṇam, khujjañ ca, vāmanam,|
 galagandi, lakkhaṇā c' eva, kasā, likhita-sipadi,
 pāpa-parisadūsañ ca, kāṇam, kuṇīm tath' eva ca,|

khañja-pakkhahatañ c' eva, sacchinnañairiyāpatham,
 jarāndha-mūga-badhiram, andhamūgañ ca yam tahiñ,|
 andhabadhiram yam vuttam, mūgabadhiram eva ca,|
 andhamūgabadhirañ ca, alajjīnañ ca nissayam,|
 vatthabbañ ca, kataddhānam, yācamānena, pekkhanā,
 25 âgacchantam, vivadenti, ekupajjhāyena, Kassapo,|
 dissanti upasampannā âbhādhehi ca pīlitā,
 ananusiñthā vitthāyanti, tatth' eva anusāsanā,|
 samghe pi ca, atho bālo, asammato ca, ekato,
 ullumpatupasampadā, nissayo, ekako, tayo 'ti.|
 imamhi khandhake vatthu ekasatam bāsattati.|

Mahākhandhake uddānam niññhitam pathamam.

M A H Â V A G G A .

II.

Tena samayena buddho bhagavâ Râjagahe viharati
Gijjhakûte pabbate. tena kho pana samayena aññatitthiyâ paribbâjakâ cåtuddase pannarase åtthamiyâ ca pakkhassa sannipatitvâ dhammam bhâsanti. te manussâ upasamkamanti dhammasavanâya. te labhanti aññatitthiyesu paribbâjakesu pemam, labhanti pasâdam, labhanti aññatitthiyâ paribbâjakâ pakkham. ||1|| atha kho rañño Mâgadhassa Seniyassa Bimbisârassa rahogatassa pañsallînassa evam cetaso parivitakko udapâdi: etarahi kho aññatitthiyâ paribbâjakâ cåtuddase pannarase åtthamiyâ ca pakkhassa sannipatitvâ dhammam bhâsanti. te manussâ upasamkamanti dhammasavanâya. te labhanti aññatitthiyesu paribbâjakesu pemam, labhanti pasâdam, labhanti aññatitthiyâ paribbâjakâ pakkham. yam nûna ayyâpi cåtuddase pannarase åtthamiyâ ca pakkhassa sannipateyyun ti. ||2|| atha kho râjâ Mâgadho Seniyo Bimbisâro yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidi. ekamantam nisinno kho râjâ Mâgadho Seniyo Bimbisâro bhagavantam etad avoca: idha mayham bhante rahogatassa pañsallînassa evam cetaso parivitakko udapâdi: etarahi kho aññatitthiyâ paribbâjakâ . . . åtthamiyâ ca pakkhassa sannipateyyun ti. sâdhu bhante ayyâpi cåtuddase pannarase åtthamiyâ ca pakkhassa sannipateyyun ti. ||3|| atha kho bhagavâ râjânam Mâgadham Seniyam Bimbisâram dhammiyâ kathâya sandassesi samâdapesi samuttejesi sampahamsesi. atha kho râjâ Mâgadho Seniyo Bimbisâro bhagavatâ dhammiyâ kathâya sandassito samâdapiro samuttejito sampahamsito utthâyâsanâ bhagavantam

abbivādetvā padakkhinam katvā pakkāmi. atha kho bhagavā etasmim̄ nidāne etasmim̄ pakaraṇe dhammikatham̄ katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase atṭhamiyā ca pakkhassa sannipatitun ti.
||4||1||

tena kho pana samayena bhikkhū bhagavatā anuññātam̄ cātuddase pannarase atṭhamiyā ca pakkhassa sannipatitun ti te cātuddase pannarase atṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisidanti. te manussā upasam̄kamanti dhammasavanāya. te ujjhāyanti khīyanti vipācenti: katham̄ hi nāma samaṇā Sakyaputtiyā cātuddase pannarase atṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisidissanti seyyathāpi mūgasūkarā. nanu nāma sannipatitehi dhammo bhāsitabbo 'ti. assosum̄ kho bhikkhū tesam̄ manussānam̄ ujjhāyantānam̄ khīyantānam̄ vipācentānam̄. atha kho te bhikkhū bhagavato etam attham̄ ārocesum̄. atha kho bhagavā etasmim̄ nidāne etasmim̄ pakaraṇe dhammikatham̄ katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase atṭhamiyā ca pakkhassa sannipatitvā dhammam̄ bhāsitun ti.
||1||2||

atha kho bhagavato rahogatassa paṭisallīnassa evam̄ cetaso parivitakko udapādi : yam̄ nūnāham̄ yāni mayā bhikkhūnam̄ paññattāni sikkhāpadāni tāni nesam̄ pātimokkhuddesam̄ anujāneyyam̄, so nesam̄ bhavissati uposathakamman ti. ||1|| atha kho bhagavā sāyanhasamayam̄ paṭisallānā vuṭṭhito etasmim̄ nidāne etasmim̄ pakaraṇe dhammikatham̄ katvā bhikkhū āmantesi: idha mayham̄ bhikkhave rahogatassa paṭisallīnassa evam̄ cetaso parivitakko udapādi : yam̄ nūnāham̄ yāni mayā bhikkhūnam̄ paññattāni sikkhāpadāni tāni nesam̄ pātimokkhuddesam̄ anujāneyyam̄, so nesam̄ bhavissati uposathakamman ti. anujānāmi bhikkhave pātimokkham̄ uddisitum̄. ||2|| evañ̄ ca pana bhikkhave uddisitabbam̄ : vyattena bhikkhunā patibalena saṅgho nāpetabbo : suṇātu me bhante saṅgho. ajj' uposatho pannaraso. yadi saṅghassa patta-kallam, saṅgho uposatham kareyya pātimokkham̄ uddiseyya. kim̄ saṅghassa pubbakiccam̄ pārisuddhim̄ āyasmanto

ārocetha. pātimokkham uddisissāmi, tam sabbeva santâ sādhukam sunomā manasikaroma. yassa siyâ āpatti, so āvikareyya, asantiyâ āpattiyâ tunhî bhavitabbam, tunhibhâvena kho panâyasmante parisuddhâ 'ti vedissāmi. yathâ kho pana paccekapuṭṭhassa veyyâkaraṇam hoti, evam eva evarûpâya parisâya yâvatatiyam anussâvitam hoti. yo pana bhikkhu yâvatatiyam anussâviyamâne saramâno santim āpattim nāvikareyya, sampajânamusâvâd' assa hoti. sampajânamusâvâdo kho panâyasmanto antarâyiko dhammo vutto bhagavatâ. tasmâ saramânenâ bhikkhunâ âpannena visuddhâpekkhena santî āpatti āvikâtabbâ, āvikatâ hi 'ssa phâsu hotiti. ||3|| pātimokkhan ti âdim etam, mukham etam, pamukham etam kusalânâm dhammânâm, tena vuccati pātimokkhan ti. âyasmanto 'ti piyavacanam etam, garuvacanam etam, sagârava-sappatissâdhivacanam etam âyasmanto 'ti. uddisissâmîti âcikkhissâmi desessâmi paññâpessâmi patthapessâmi vivârissâmi vibhajissâmi uttânikarissâmi pakâsessâmi. tan ti pâtimokkham vuccati. sabbeva santâ 'ti yâvatikâ tassâ parisâya therâ ca navâ ca majjhimâ ca, ete vuccanti sabbeva santâ 'ti. sâdhukam sunomâ 'ti atthikatvâ manasikatvâ sabbam cetasâ samannâharâma. manasikaromâ 'ti ekaggacittâ avikkhittacittâ avisâhaṭacittâ nisâmema. ||4|| yassa siyâ āpattiti therassa vâ navassa vâ majjhimassa vâ pañca-nnam vâ âpattikkhandhânam aññatarâ āpatti sattannam vâ âpattikkhandhânam aññatarâ āpatti. so āvikareyyâ 'ti so deseyya, so vivareyya, so uttânikareyya, so pakâseyya sam-ghamajhe vâ gaṇamajjhe vâ ekapuggale vâ. asantî nâma āpatti anajjhâpannâ vâ hoti âpajjitvâ vâ vuṭṭhitâ. tunhî bhavitabban ti adhivâsetabbam, na vyâhâtabbam, parisuddhâ 'ti vedissâmîti jânissâmi dhâressâmi. ||5|| yathâ kho pana paccekapuṭṭhassa veyyâkaraṇam hotiti yathâ ekena eko puttho vyâkareyya, evam eva tassâ parisâya jânitabbam mam pucchatîti. evarûpâ nâma parisâ bhikkhuparisâ vuccati. yâvatatiyam anussâvitam hotiti sakim pi anussâvitam hoti dutiyam pi anussâvitam hoti tatiyam pi anussâvitam hoti. saramâno 'ti jânamâno sañjânamâno. santî nâma āpatti ajjhâpannâ vâ hoti âpajjitvâ vâ avuṭṭhitâ. nâvikareyyâ 'ti na deseyya na vivareyya na uttânikareyya na pakâseyya

saṅghamajjhe vā gaṇamajjhe vā eka puggale vā. || 6 || saṅ-
jānamusāvād' assa hotīti, saṅpajānamusāvādo kiṁ hoti.
dukkatām hoti, antarāyiko dhammo vutto bhagavatā 'ti.
kissa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko,
dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa
jhānassa adhigamāya antarāyiko, jhānānam vimokkhānam sam-
ādhinām samāpattinām nekkhammānam nissaranānam pa-
vivekānam kusalānam dhammānam adhigamāya antarāyiko.
taṣmā 'ti tamkāraṇā saramānenā 'ti jānamānenā sañjāna-
mānenā. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhitu-
kāmena. || 7 || santī nāma āpatti ajjhāpannā vā hoti āpajjītvā
vā avuṭṭhitā. āvikātabbā 'ti āvikātabbā saṅghamajjhe vā
gaṇamajjhe vā eka puggale vā. āvikatā hi 'ssa phāsu hotīti,
kissa phāsu hoti. paṭhamassa jhānassa adhigamāya phāsu
hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa
jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhi-
gamāya phāsu hoti, jhānānam vimokkhānam samādhinām
samāpattinām nekkhammānam nissaranānam pavivekānam
kusalānam dhammānam adhigamāya phāsu hotīti. || 8 || 3 ||

tena kho pana samayena bhikkhū bhagavatā pātimokkh-
uddeso anuññāto 'ti devasikam pātimokkhām uddisanti. bha-
gavato etam attham ārocesum. na bhikkhave devasikam
pātimokkhām uddisitabbam. yo uddiseyya, āpatti dukka-
tassa. anujānāmi bhikkhave uposathe pātimokkhām
uddisitun ti. || 1 || tena kho pana samayena bhikkhū bha-
gavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhassa
tikkhattum pātimokkhām uddisanti cātuddase pannarase
atthamiyā ca pakkhassa. bhagavato etam attham ārocesum.
na bhikkhave pakkhassa tikkhattum pātimokkhām uddisi-
tabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhi-
kkhave sakim pakkhassa cātuddase vā pannarase vā
pātimokkhām uddisitun ti. || 2 || 4 ||

tena kho pana samayena chabbaggiyā bhikkhū yathā-
parisāya pātimokkhām uddisanti sakāya-sakāya parisāya.
bhagavato etam attham ārocesum. na bhikkhave yathāpa-

risāya pātimokkhām uddisitabbām sakāya-sakāya parisāya.
 yo uddiseyya, āpatti dukkātassa. anujānāmi bhikkhave sam-
 aggānām uposathakamman ti. ||1|| atha kho bhi-
 khūnam etad ahosi: bhagavatā paññattam samaggānām
 uposathakamman ti. kittāvatā nu kho sāmaggi hoti, yāvatā
 ekāvāso udāhu sabbā pathavīti. bhagavato etam attham āro-
 cesum. anujānāmi bhikkhave ettāvatā sāmaggi yāvatā ekā-
 vāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino
 Rājagahē viharati Maddakucchismim migadāye. atha
 kho āyasmato Mahākappinassa rahogatassa pañsallinassa
 evam cetaso parivitakko udapādi: gaccheyyam vāham upo-
 satham na vā gaccheyyam, gaccheyyam vā samghakammam
 na vā gaccheyyam, atha khv āham visuddho paramāya vi-
 suddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappi-
 nassa cetasā cetoparivitakkam aññāya seyyathāpi nāma bal-
 vā puriso sammiñjitam vā bāham pasāreyya pasāritam vā
 bāham sammiñjeyya, evam eva Gijjhakūte pabbate antarahito
 Maddakucchismim migadāye āyasmato Mahākappinassa
 pamukhe pāturahosi. nisidi bhagavā paññatte āsane, āyasmāpi
 kho Mahākappino bhagavantam abhivādetvā ekamantam
 nisidi. ||4|| ekamantam nisinnam kho āyasmantam Mahā-
 kappinam bhagavā etad avoca: nanu te Kappina rahoga-
 tassa pañsallinassa evam cetaso parivitakko udapādi: gacche-
 yyam vāham uposatham na vā gaccheyyam, gaccheyyam vā
 samghakammam na vā gaccheyyam, atha khv āham vi-
 suddho paramāya visuddhiyā 'ti. evam bhante. tumhe ce
 brāhmaṇā uposatham na sakkarissatha, na garukarissatha, na
 mānessatha, na pūjessatha, atha ko carahi uposatham sakka-
 rissati garukarissati mānessati pūjessati. gaccha tvam brā-
 hmaṇa uposatham, mā no agamāsi, gacch' eva samgha-
 kammam, mā no agamāsti. evam bhante 'ti kho āyasmā
 Mahākappino bhagavato paccassosi. ||5|| atha kho bhagavā
 āyasmantam Mahākappinam dhammiyā kathāya sandassetvā
 samādapetvā samuttejetvā sampahamsetvā seyyathāpi nāma
 balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā
 bāham sammiñjeyya, evam eva Maddakucchismim migadāye
 āyasmato Mahākappinassa pamukhe antarahito Gijjhakūte
 pabbate pāturahosi. ||6||5||

atha kho bhikkhūnam etad ahosi: bhagavatā paññattam ettvatā sāmaggī yāvatā ekāvāso 'ti. kittavatā nu kho ekāvāso hotiti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sīmām sammannitum. evañ ca pana bhikkhave sammannitabbā: pathamam nimittā kittetabbā, pabbatanimittam, pāsānamimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadinimittam, udakanimittam. nimitte kittetvā vyattena bhikkhunā patibalena samgho niāpetabbo: sunātu me bhante samgho. yāvatā samantā nimittā kittitā, yadi samghassa pattakallam, samgho etehi nimittehi sīmām sammanneyya samānasamvāsam ekuposatham. esā ñatti. ||1|| sunātu me bhante samgho. yāvatā samantā nimittā kittitā, samgho etehi nimittehi sīmām sammannati samānasamvāsam ekuposatham. yassāyasmato khamati etehi nimittehi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuñh' assa, yassa na kkhamati, so bhāseyya. sammata sīmā samghena etehi nimittehi samānasamvāsā eku- posathā. khamati samghassa, tasmā tuñhī, evam etam dhā- rayāmīti. ||2|| 6 ||

tena kho pana samayena chabbaggyā bhikkhū bhagavatā sīmāsammuti anuññātā 'ti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddissamāne pi pātimokkhe āgacchanti udditthamatte pi āgacchanti antarāpi parivasanti. bhagavato etam attham ārocesum. na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave tiyojanaparamam sīmām sammannitun ti. ||1|| tena kho pana samayena chabbaggyā bhikkhū nadīpāram sīmām sammannanti. uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti. bhagavato etam attham ārocesum. na bhikkhave nadīpārā sīmā sammannitabbā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave yañth' assa dhuvanāvā vā dhuvesetu vā, evarūpam nadīpāram sīmām sammannitun ti. ||2|| 7 ||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkham uddisanti asamketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti. bhagavato etam attham ārocesum. na bhikkhave anupariveniyam pātimokkham uddisitabbam asamketena. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathāgāram sammannitvā uposatham kātum yam samgho ākañkhati vihāram vā addhayogam vā pāsādām vā hammiyam vā guham vā. evañ ca pana bhikkhave sammannitabbam : ||1|| vyattena bhikkhunā pāṭibalena samgho nāpetabbo : sunātu me bhante samgho. yadi samghassa pattakallam, samgho itthannāmam vihāram uposathāgāram sammanneyya. esā nātti. sunātu me bhante samgho. samgho itthannāmam vihāram uposathāgāram sammanni. yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammuti, so tuñh' assa, yassa na kkhāmati, so bhāseyya. sammato samghena itthannāmo vihāro uposathāgāram. khamati samghassa, tasmā tuñhī, evam etam dhārayāmīti. ||2|| tena kho pana samayena aññatarasmim ávāse dve uposathāgārāni sammatāni honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissatīti idha uposatho kariyissatīti. bhagavato etam attham ārocesum. na bhikkhave ekasmim ávāse dve uposathāgārāni sammnitabbāni. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave ekam samūhanitvā ekattha uposatham kātum. ||3|| evañ ca pana bhikkhave samūhantabbam : vyattena bhikkhunā pāṭibalena samgho nāpetabbo : sunātu me bhante samgho. yadi samghassa pattakallam, samgho itthannāmam uposathāgāram samūhaneyya. esā nātti. sunātu me bhante samgho. samgho itthannāmam uposathāgāram samūhanati. yassāyasmato khamati itthannāmassa uposathāgārassa samughāto, so tuñh' assa, yassa na kkhāmati, so bhāseyya. samūhatam samghena itthannāmam uposathāgāram. khamati samghassa, tasmā tuñhī, evam etam dhārayāmīti. ||4|| 8 ||

tena kho pana samayena aññatarasmim ávāse atikhuddakam uposathāgāram sammataṁ hoti. tadah' uposathe mahābhikkhusamgho sannipatito hoti. bhikkhū asammatāya bhūmiyā nisinnā pātimokkham assosum. atha kho tesam bhikkhūnam etad ahosi: bhagavatā paññattam uposathāgāram

sammannitvā uposatho kātabbo 'ti, mayañ ca asammatāya bhūmiyā nisinnā pātimokkham assosumhā. kato nu kho amhākam uposatho akato nu kho 'ti. bhagavato etam attham ārocesum. sammatāya vā bhikkhave bhūmiyā nisinnā asammatāya vā, yato pātimokkham sunāti, kato 'v' ass' uposatho. ||1|| tena hi bhikkhave samgho yāvamahantam uposathapamukham ākañkhati, tāvamahantam uposathapamukham sammannatu. evañ ca pana bhikkhave sammannitabbam : pañhamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā pañbalena samgho fiñpetabbo : sunātu me bhante samgho. yāvatā samantā nimittā kittitā, yadi samghassa pattakallam, samgho etehi nimittehi uposathapamukham sammanneyya. esā ñatti. sunātu me bhante samgho. yāvatā samantā nimittā kittitā, samgho etehi nimittehi uposathapamukham sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tuñh' assa, yassa na kkhamati, so bhāseyya. sammataṁ sañghena etehi nimittehi uposathapamukham. khamati sañghassa, tasmā tuñhī, evam etam dhārayāmīti. ||2||9||

tena kho pana samayena aññatarasmiṁ ávāse tadah' uposathe navakā bhikkhū pañhamataram sannipatitvā na tāva therā āgacchantīti pakkamīmsu. uposatho vikāle ahosi. bhagavato etam attham ārocesum. anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi pañhamataram sannipatitun ti. ||1||10||

tena kho pana samayena Rājagahe sambahulā ávāsā samānasimā honti. tattha bhikkhū vivadanti amhākam ávāse uposatho kariyatū amhākam ávāse uposatho kariyatū 'ti. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā ávāsā samānasimā honti, tattha bhikkhū vivadanti amhākam ávāse uposatho kariyatū amhākam ávāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbeh' eva eka-jjhām sannipatitvā uposatho kātabbo, yattha vā pana therō bhikkhu viharati tattha sannipatitvā uposatho kātabbo. na tv eva vaggena sañghena uposatho kātabbo. yo kareyya, āpatti dukkaṭassā 'ti. ||1||11||

tena kho pana samayena āyasmā Mahākassapo Andhakavindā Rājagaham uposatham āgacchanto antarā magge nadim taranto manam vulho ahosi, cīvarāni 'ssa allāni. bhikkhū āyasmantam Mahākassapam etad avocum: kissa te āvuso cīvarāni allānīti. idhāham āvuso Andhakavindā Rājagaham uposatham āgacchanto antarā magge nadim taranto man' amhi vulho, tena me cīvarāni allānīti. bhagavato etam atham ārocesum. yā sā bhikkhave samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmā ticivaraena avippavāsam sammannatu. ||1|| evañ ca pana bhikkhave sammannitabbā: vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmā ticivaraena avippavāsam sammannati. yassāyasmato khamati etissā sīmāya ticivaraena avippavāsāya sammuti, so tuñh' assa, yassa na khamati, so bhāseyya. sammatā sā sīmā samghena ticivaraena avippavāsā. khamati samghassa, tasmā tuñhī, evam etam dhārayāmīti. ||2|| tena kho pana samayena bhikkhū bhagavatā ticivaraena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikhipanti. tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evam āhamsu: kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayam āvuso bhagavatā ticivaraena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikhipimhā, tāni cīvarāni nañjhāni pi dañdhāni pi undurehi pi khāyitāni. tena mayam duccolā lūkhacīvarā 'ti. bhagavato etam atham ārocesum. yā sā bhikkhave samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmā ticivaraena avippavāsam sammannatu ṭhapetvā gāmañ ca gāmūpacārañ ca. ||3|| evañ ca pana bhikkhave sammannitabbā: vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmā ticivaraena avippavāsam sammanneyya ṭhapetvā

gāmañ ca gāmūpacārañ ca. esâ ñatti. sunātu me bhante
 samgho. yâ sâ samghena sîmâ sammatâ samânasamvâsâ
 ekuposathâ, samgho tam sîmam ticivarena avippavâsam sam-
 manniati thapetvâ gâmañ ca gâmûpacârañ ca. yassâyasmato
 khamati etissâ sîmâya ticivarena avippavâsâya sammuti
 thapetvâ gâmañ ca gâmûpacârañ ca, so tuñh' assa, yassa na
 kkhhamati, so bhâseyya. sammatâ sâ sîmâ samghena ticivare-
 na avippavâsâ thapetvâ gâmañ ca gâmûpacârañ ca. khamati
 samghassa, tasmâ tuñhî, evam etam dhârayâmîti.
 ||4|| sîmam bhikkhave sammannantena pathamam samâna-
 samvâsasimâ sammannitabbâ, pacchâ ticivarena avippavâso
 sammannitabbo. sîmam bhikkhave samûhanantena pathamam
 ticivarena avippavâso samûhantabbo, pacchâ samânasam-
 vâsasimâ samûhantabbâ. evañ ca pana bhikkhave ticivarena
 avippavâso samûhantabbo: vyattena bhikkhunâ pañibalena
 samgho ñâpetabbo: sunâtu me bhante samgho. yo so
 samghena ticivarena avippavâso sammato, yadi samghassa
 pattakallam, samgho tam ticivarena avippavâsam samûhaneyya.
 esâ ñatti. sunâtu me bhante samgho. yo so samghena
 ticivarena avippavâso sammato, samgho tam ticivarena avi-
 ppavâsam samûhanati. yassâyasmato khamati etassa ticivare-
 na avippavâsassa samugghâto, so tuñh' assa, yassa na
 kkhhamati, so bhâseyya. samûhato so samghena ticivarena
 avippavâso. khamati samghassa, tasmâ tuñhî, evam etam
 dhârayâmîti. ||5|| evañ ca pana bhikkhave sîmâ samûhan-
 tabbâ: vyattena bhikkhunâ pañibalena samgho ñâpetabbo:
 sunâtu me bhante samgho. yâ sâ samghena sîmâ sammatâ
 samânasamvâsâ ekuposathâ, yadi samghassa pattakallam,
 samgho tam sîmam samûhaneyya. esâ ñatti. sunâtu me
 bhante samgho. yâ sâ samghena sîmâ sammatâ samân-
 samvâsâ ekuposathâ, samgho tam sîmam samûhanati. yassâ-
 yasmato khamati etissâ sîmâya samânasamvâsâya ekuposa-
 thâya samugghâto, so tuñh' assa, yassa na kkhhamati, so
 bhâseyya. samûhatâ sâ sîmâ samghena samânasamvâsâ eku-
 posathâ. khamati samghassa, tasmâ tuñhî, evam etam dhâra-
 yâmîti. ||6|| asammatâya bhikkhave sîmâya atthapitâya yam
 gâmam vâ nigamam vâ upanissâya viharati, yâ tassa vâ gâ-
 massa gâmasimâ nigamassa vâ nigamasimâ, ayam tattha

saṁānasam̄vāsā ekuposathâ. agāmake ce bhikkhave araññe, saṁantâ sattabbhantarâ ayam tattha saṁānasam̄vāsā ekuposathâ. sabbâ bhikkhave nadî asimâ, sabbo samuddo asimo, sabbo jâtassaro asimo. nadiyâ vâ bhikkhave samudde vâ jâtassare vâ yam majjhimassa purisassa saṁantâ udakukkhe-pâ, ayam tattha saṁānasam̄vâsâ ekuposathâ 'ti. ||7||12||

tena kho pana samayena chabbaggyâ bhikkhû sîmâya sîmam sambhindanti. bhagavato etam attham ârocesum. yesam bhikkhave sîmâ pañhamam sammatâ, tesam tam kammam dhammikam akuppam thânârahama. yesam bhikkhave sîmâ pacchâ sammatâ, tesam tam kammam adhammikam kuppam atthânârahama. na bhikkhave sîmâya sîmâ sambhinditabbâ. yo sambhindeyya, âpatti dukkaṭassâ 'ti. ||1|| tena kho pana samayena chabbaggyâ bhikkhû sîmâya sîmam ajjhottaranti. bhagavato etam attham arocesum. yesam bhikkhave sîmâ pañhamam sammatâ, tesam tam kammam dhammikam akuppam thânârahama. yesam bhikkhave sîmâ pacchâ sammatâ, tesam tam kammam adhammikam kuppam atthânârahama. na bhikkhave sîmâya sîmâ ajjhottaritabbâ. yo ajjhotthareyya, âpatti dukkaṭassa. anujânâmi bhikkhave sîmam sammannantena sîmantari-kam thapetvâ sîmam sammannitun ti. ||2||13||

atha kho bhikkhûnam etad ahosi: kati nu kho uposathâ 'ti. bhagavato etam attham arocesum. dve 'me bhikkhave uposathâ cattuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathâ 'ti. ||1|| atha kho bhikkhûnam etad ahosi: kati nu kho uposathakammâni. bhagavato etam attham ârocesum. cattâr' imâni bhikkhave uposathakammâni, adhammena vaggam uposathakammam, adhammena samaggam uposathakammam, dhammena vaggam uposathakammam, dhammena samaggam uposathakamman ti. tatra bhikkhave yam idam adhammena vaggam uposathakammam, na bhikkhave evarûpam uposathakammam kâtabbam na ca mayâ evarûpam uposathakammam anuññâtam. ||2|| tatra bhikkhave yam idam adhammena samaggam uposathakammam, na bhikkhave

evarūpam . . . anuññātam. tatra bhikkhave yam idam dhammena vaggam uposathakammam, na bhikkhave evarūpam . . . anuññātam. tatra bhikkhave yam idam dhammena samaggam uposathakammam, evarūpam bhikkhave uposathakammam kātabbam evarūpañ ca mayā uposathakammam anuññātam. tasmāt iha bhikkhave evarūpam uposathakammam karissāma yad idam dhammena samaggan ti, evañ hi vo bhikkhave sikkhitabban ti. ||3||14||

atha kho bhikkhūnam etad ahosi: kati nu kho pātimokkhuddesā 'ti. bhagavato etam attham ārocesum pañc' ime bhikkhave pātimokkhuddesā: nidānam uddisitvā avasesam sutena sāvetabbam, ayam pathamo pātimokkhuddesō. nidānam uddisitvā cattāri pārājikāni uddisitvā avasesam sutena sāvetabbam, ayam dutiyo patimokkhuddesō. nidānam uddisitvā cattāri pārājikāni uddisitvā terasa samghādisese uddisitvā avasesam sutena sāvetabbam, ayam tatiyo pātimokkhuddesō. nidānam uddisitvā cattāri pārājikāni uddisitvā terasa samghādisese uddisitvā dve aniyate uddisitvā avasesam sutena sāvetabbam, ayam catuttho pātimokkhuddesō. vitthāren' eva pañcamo. ime kho bhikkhave pañca pātimokkhuddesā 'ti. ||1|| tena kho pana samayena bhikkhū bhagavatā samkhittena pātimokkhuddesō anuññāto 'ti sabbakālam samkhittena pātimokkham uddisanti. bhagavato etam attham ārocesum. na bhikkhave samkhittena pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena Kosalesu janapadesu aññatarasmīm āvāse tadañ uposathe savarabhayam ahosi. bhikkhū nāsakkhimsu vitthārena pātimokkham uddisitum. bhagavato etam attham ārocesum. anujānāmi bhikkhave sati antarāye samkhittena pātimokkham uddisitun ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū asati pi antarāye samkhittena pātimokkham uddisanti. bhagavato etam attham ārocesum. na bhikkhave asati antarāye samkhittena pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sati antarāye samkhittena pātimokkham uddisitum. tatr' ime antarāyā: rājantarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo

amanussantarāyo vālantarāyo sirimsapantarāyo jīvitantarāyo
 brahmacariyantarāyo. anujānāmi bhikkhave evarūpesu anta-
 rāyesu sam̄khittena pātimokkham uddisitum, asati antarāye
 vitthārenā 'ti. ||4|| tena kho pana samayena chabbaggyā
 bhikkhū samghamajjhe anajjhītthā dhammad bhāsanti.
 bhagavato etam attham ārocesum. na bhikkhave samgha-
 majjhe anajjhītthena dhammo bhāsitabbo. yo bhā-
 seyya, āpatti dukkataṭassa. anujānāmi bhikkhave therena
 bhikkhunā sāmam vā dhammad bhāsitum param vā ajjhē-
 situn ti. ||5|| tena kho pana samayena chabbaggyā bhi-
 kkhū samghamajjhe asammatā vinayam pucchanti. bhagavato
 etam attham ārocesum. na bhikkhave samghamajjhe
 asammatena vinayo pucchitabbo. yo puccheyya,
 āpatti dukkataṭassa. anujānāmi bhikkhave samghamajjhe sam-
 matena vinayam pucchitum. evañ ca pana bhikkhave
 sammannitabbo: attanā 'va attānam sammannitabbam
 parena vā paro sammannitabbo. ||6|| kathañ ca attanā 'va
 attānam sammannitabbam. vyattena bhikkhunā paṭibalena
 samgho nāpetabbo: sunātu me bhante samgho. yadi sam-
 ghassa pattakallam, aham itthannāmam vinayam puccheyyan
 ti. evam attanā 'va attānam sammannitabbam. kathañ ca
 parena paro sammannitabbo. vyattena bhikkhunā paṭibala-
 lena samgho nāpetabbo: sunātu me bhante samgho. yadi
 samghassa pattakallam, itthannāmo itthannāmam vinayam
 puccheyyā 'ti. evam parena paro sammannitabbo 'ti. ||7||
 tena kho pana samayena pesalā bhikkhū samghamajjhe sam-
 matā vinayam pucchanti. chabbaggyā bhikkhū lab-
 hanti ḍhāṭam, labhanti appaccayam, vadrena tajjenti.
 bhagavato etam attham ārocesum. anujānāmi bhikkhave
 samghamajjhe sammatena pi parisam olketvā puggalam tu-
 layitvā vinayam pucchitun ti. ||8|| tena kho pana samayena
 chabbaggyā bhikkhū samghamajjhe asammatā vinayam
 vissajjenti. bhagavato etam attham ārocesum. na bhi-
 kkhave samghamajjhe asammatena vinayo vissajje-
 tabbo. yo vissajjeyya, āpatti dukkataṭassa. anujānāmi bhi-
 kkhave samghamajjhe sammatena vinayam vissajjetum. evañ
 ca pana bhikkhave sammannitabbo: attanā 'va attānam sam-
 mannitabbam parena vā paro sammannitabbo. ||9|| kathañ

ca attanâ 'va attânam sammannitabbam. vyattena bhikkhunâ patibalena samgho ñâpetabbo: sunâtu me bhante samgho. yadi samghassa pattakallam, aham itthannâmena vinayam puñño vissajjeyyan ti. evam attanâ 'va attânam sammannitabbam. kathañ ca parena paro sammannitabbo. vyattena bhikkhunâ patibalena samgho ñâpetabbo: sunâtu me bhante samgho. yadi samghassa pattakallam, itthannâmo itthannâmena vinayam puñño vissajjeyyâ 'ti. evam parena paro sammannitabbo 'ti. ||10|| tena kho pana samayena pesalâ bhikkhû samghamajjhе sammatâ vinayam vissajjenti. chabbaggyâ bhikkhû labhanti âghâtam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave samghamajjhе sammatena pi parisam olketvâ puggalam tulayitvâ vinayam vissajjetun ti. ||11||15||

tena kho pana samayena chabbaggyâ bhikkhû anokâsakatam bhikkhum âpattiyâ codenti. bhagavato etam attham ârocesum. na bhikkhave anokâsakato bhikkhu âpattiyâ codetabbo. yo codeyya, âpatti dukkañtassa. anujânâmi bhikkhave okâsam kârâpetvâ âpattiyâ codetum karotu âyasmâ okâsam aham tam vattukâmo 'ti. ||1|| tena kho pana samayena pesalâ bhikkhû chabbaggye bhikkhû okâsam kârâpetvâ âpattiyâ codenti. chabbaggyâ bhikkhû labhanti âghâtam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave kate pi okâse puggalam tulayitvâ âpattiyâ codetun ti. ||2|| tena kho pana samayena chabbaggyâ bhikkhû pur' amhâkam pesalâ bhikkhû okâsam kârâpentiti pañigaco' eva suddhânam bhikkhûnam anâpattikânam avatthusmim akârane okâsam kârâpent. bhagavato etam attham ârocesum. na bhikkhave suddhânam bhikkhûnam anâpattikânam avatthusmim akârane okâso kârâpetabbo. yo kârâpeyya, âpatti dukkañtassa. anujânâmi bhikkhave puggalam tulayitvâ okâsam kârâpetun ti. ||3|| tena kho pana samayena chabbaggyâ bhikkhû samghamajjhе adhammakammam karonti. bhagavato etam attham ârocesum. na bhikkhave samghamajjhе adhammakammam kâtabbam. yo kareyya, âpatti dukkañtassâ 'ti. karonti yeva adhammakammam. bhagavato etam attham

ârocesum. anujânâmi bhikkhave adhammakanme kayiramâne pañkkositun ti. ||4|| tena kho pana samayena pesalâ bhikkhû chabbag giye hi bhikkhûhi adhammakanme kayiramâne pañkkosanti. chabbaggiyâ bkikkhû labhanti âghâtam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave ditthim pi âvikâtun ti. tesam yeva santike ditthim âvikaronti. chabbaggiyâ bhikkhû labhanti âghâtam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave catuhi pañcahi pañkkositum, dvihi tîhi ditthim âvikâtum, ekena adhitthâtum na me tam khamatiti. ||5|| tena kho pana samayena chabbaggiyâ bhikkhû samghamajjhe pâtimokkham uddisamâna sañcicca na sâventi. bhagavato etam attham ârocesum. na bhikkhave pâtimokkhuddesakena sañcicca na sâvetabbam. yo na sâveyya, apatti dukkataßâ 'ti. ||6|| tena kho pana samayena âyasmâ Udâyi samghassa pâtimokkhuddesako hoti kâkassarako. atha kho âyasmato Udâyissa etad ahosi: bhagavatâ paññattam pâtimokkhuddesakena sâvetabban ti, ahañ c' amhi kâkassarako. katham nu kho mayâ pañpajitabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pâtimokkhuddesakena vâyamitum katham sâveyyan ti, vâyamantassa anâpattiti. ||7|| tena kho pana samayena Devadatto sagaha tthâya parisâya pâtimokkham uddisati. bhagavato etam attham ârocesum. na bhikkhave sagahatthâya parisâya pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkataßâ 'ti. ||8|| tena kho pana samayena chabbaggiyâ bhikkhû samghamajjhe anajjhîthâ pâtimokkham uddisanti. bhagavato etam attham ârocesum. na bhikkhave samghamajjhe anajjhîthena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkataßa. anujânâmi bhikkhave therâdhikam pâtimokkhan ti. ||9|| 16||
aññatitthiyabhânavaram nitthitam.

atha kho bhagavâ Râjagahe yathâbhîrantam viharitvâ yena Codanâvatthu tena cârikam pakkâmi. anupubbenâ cârikam caramâno yena Codanâvatthu tad avasari. tena kho pana samayena aññatarasmim âvâse sambahulâ bhikkhû

viharanti, tattha thero bhikkhu bâlo hoti avyatto, so na jânâti uposatham vâ uposathakammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. ||1|| atha kho tesam bhikkhûnam etad ahosi : bhagavatâ paññattam therâdhikam pâtimokkhan ti, ayañ ca amhâkam thero bâlo avyatto, na jânâti uposatham vâ . . . pâtimokkhuddesam vâ. katham nu kho amhehi patipajitabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave yo tattha bhikkhu vyatto patibalo tassâdheyayam pâtimokkhan ti. ||2|| tena kho pana samayena aññatarasmim âvâse tadah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te na jânanti uposatham vâ uposathakammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. te theram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so evam âha : na me âvuso vattatîti. dutiyatheram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so pi evam âha : na me âvuso vattatîti. tatiyatheram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so pi evam âha : na me âvuso vattatîti. eten' eva upâyena yâva samghanavakam ajjhesisu uddisatu âyasmâ pâtimokkhan ti. so pi evam âha : na me bhante vattatîti. bhagavato etam attham ârocesum. ||3|| idha pana bhikkhave aññatarasmim âvâse tadah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. te theram ajjhantesi uddisatu bhante thero pâtimokkhan ti. so evam vadeti : na me âvuso vattatîti. dutiyatheram ajjhantesi uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti : na me âvuso vattatîti. ||4|| tatiyatheram ajjhantesi uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti : na me âvuso vattatîti. eten' eva upâyena yâva samghanavakam ajjhantesi uddisatu âyasmâ pâtimokkhan ti. so pi evam vadeti : na me bhante vattatîti. tehi bhikkhave bhikkhûhi eko bhikkhu sâmantâ âvâsâ sajjukam pâhetabbo gâcchâvuso samkhittena vâ vitthârena vâ pâtimokkham pariyâpuñitvâ âgacchâ 'ti. ||5|| atha kho bhikkhûnam etad ahosi : kena nu kho pâhetabbo 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam bhikkhum âñâpetun ti. therena âñattâ navâ bhikkhû na gacchanti. bhagavato etam attham ârocesum. na bhikkhave

therena āṇattena agilānena na gantabbam. yo na gaccheyya, āpatti dukkaṭassā 'ti. ||6||17||

atha kho bhagavā Codanāvatthusmim yathābhiringtam viharitvā punad eva Rājagaham paccāgacchi. tena kho pana samayena manussā bhikkhū pindāya carante puchanti: katimī bhante pakkhassā 'ti. bhikkhū evam āhamsu: na kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khiyanti vipācenti: pakkhaṇanamattam p'ime samaṇā Sakyaputtiyā na jānanti, kim pan'ime aññām kiñci kalyāṇam jānißantiti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pakkhaṇanām uggahetun ti. ||1|| atha kho bhikkhūnam etad ahosi: kena nu kho pakkhaṇanām uggahetabbā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sabbe'eva pakkhaṇanām uggahetun ti. ||2|| tena kho pana samayena manussā bhikkhū pindāya carante puchanti: kivatikā bhante bhikkhū 'ti. bhikkhū evam āhamsu: na kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khiyanti vipācenti: aññamaññam p'ime samaṇā Sakyaputtiyā na jānanti, kim pan'ime aññām kiñci kalyāṇam jānißantiti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhikkhū gaṇetun ti. ||3|| atha kho bhikkhūnam etad ahosi: kadā nu kho bhikkhū gaṇetabbā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tadah' uposathe gaṇamaggena vā gaṇetum salākam vā gaṇetun ti. ||4||18||

tena kho pana samayena bhikkhū ajānanta ajj' uposatho 'ti dūram gāmam pindāya caranti. te uddissamāne pi pātimokkhe āgacchanti uddiṭṭhamatte pi āgacchanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ārocetum ajj' uposatho 'ti. atha kho bhikkhūnam etad ahosi: kena nu kho ārocetabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti. tena kho pana samayena aññataro thero kālavato na ssarati. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagavato etam attham ārocesum. anujānāmi bhikkave yam kālam sarati, tam kālam ārocetun ti. ||1||19||

tena kho pana samayena aññatarasmim âvâse uposathâgâram uklâpam hoti. âgantukâ bhikkhû ujjhâyanti khîyanti vipâcenti: katham hi nâmâ bhikkhû uposathâgâram na sammajjissantîti. bhagavato etam attham ârocesum. anujânâmi bhikkhave uposathâgâram sammajjitun ti. ||1|| atha kho bhikkhûnam etad ahosi: kena nu kho uposathâgâram sammajitabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam bhikkhum ânâpetun ti. therena ânattâ navâ bhikkhû na sammajjanti. bhagavato etam attham ârocesum. na bhikkhave therena ânattena agilânena na sammajitabbam. yo na sammajjeyya, âpatti dukkaṭassâ 'ti. ||2|| tena kho pana samayena uposathâgâre âsanam apaññattam hoti. bhikkhû chamâyan nisidanti. gattâni pi cîvarâni pi pamsukitâni honti. bhagavato etam attham ârocesum. anujânâmi bhikkhave uposathâgâre âsanam paññâpetun ti. atha kho bhikkhûnam etad ahosi: kena nu kho uposathâgâre âsanam paññâpetabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam bhikkhum ânâpetun ti. therena ânattâ navâ bhikkhû na paññâpentti. bhagavato etam attham ârocesum. na bhikkhave therena ânattena agilânena na paññâpetabbam. yo na paññâpeyya, âpatti dukkaṭassâ 'ti. ||3|| tena kho pana samayena uposathâgâre padîpo na hoti. bhikkhû andhakâre kâyam pi cîvaram pi akkamanti. bhagavato etam attham ârocesum. anujânâmi bhikkhave uposathâgâre padîpam kâtun ti. atha kho bhikkhûnam etad ahosi: kena nu kho uposathâgâre padîpo kâtabbo 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam bhikkhum ânâpetun ti. therena ânattâ navâ bhikkhû na padîpentti. bhagavato etam attham ârocesum. na bhikkhave therena ânattena agilânena na padîpetabbo. yo na padîpeyya, âpatti dukkaṭassâ 'ti. ||4|| tena kho pana samayena aññatarasmim âvâse âvâsikâ bhikkhû n' eva pâniyam upatthâpentti na paribhojaniyam upatthâpentti. âgantukâ bhikkhû ujjhâyanti khîyanti vipâcenti: katham hi nâmâ âvâsikâ bhikkhû n' eva pâniyam upatthâpessanti na paribhojaniyam upatthâpessantîti. bhagavato etam attham ârocesum. anujânâmi bhikkha-

ve pāniyam paribhojaniyam upatthāpetun ti. ||5||
 atha kho bhikkhūnam etad ahosi : kena nu kho pāniyam paribhojaniyam upatthāpetabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave therena bhikkhunā navamī bhikkhum āñāpetun ti. therena āñattā navā bhikkhū na upatthāpentī. bhagavato etam attham ārocesum. na bhikkhave therena āñattena agilānena na upatthāpetabbam. yo na upatthāpeyya, āpatti dukkaṭassā 'ti. ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā disamgamikā ācariyupajjhāye na āpucchimsu. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā bhikkhū bālā avyattā disamgamikā ācariyupajjhāye na āpuccanti. tehi bhikkhave ācariyupajjhāyehi pucchitabbā : kaham gamissatha, kena saddhim gamissathā 'ti. te ce bhikkhave bālā avyattā aññe bālē avyatte apadiseyyum, na bhikkhave ācariyupajjhāyehi anujānitabbā. anujāneyyum ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-anuññātā ācariyupajjhāyehi gaccheyyum, āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū viharanti bālā avyattā. te na jānanti uposatham vā uposathakammam vā pātimokkham vā pātimokkhuddesam vā. tattha añño bhikkhu āgacchatī bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paññito vyatto medhāvī lajī kukkuccako sikkhākāmo. tehi bhikkhave bhikkhūhi so bhikkhu samgahe tabbo anuggahe tabbo upalāpettabbo upatthāpetabbo cuṇnena mattikāya dantakaṭṭhena mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā bhikkhū viharanti bālā avyattā. te na jānanti uposatham vā . . . pātimokkhuddesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpūnitvā āgacchā 'ti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, tehi bhikkhave bhikkhūhi sabbe' eva yattha jānanti uposatham vā . . . pātimokkhuddesam vā, so āvāso

gantabbo. no ce gaccheyyum, āpatti dukkaṭassā. ||3|| idha pana bhikkhave aññatarasmiṃ āvāse sambahulā bhikkhū vassam vasanti bālā avyattā. te na jānanti uposatham vā . . . pātimokkhuddesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbo gacchāvuso samkhitteṇa vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso samkhitteṇa vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmīm āvāse vassam vasitabbam. vaseyyum ce, āpatti dukkaṭassā 'ti. ||4||21||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, saṅgho uposatham karissatīti. evam vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum. evañ ca pana bhikkhave dātabbā: tena gilānena bhikkhunā ekam bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukuttikam nisiditvā afijalim paggahetvā evam assa vacanīyo: pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evam ce tam labhetha, icc etam kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcenā vā pīṭhena vā saṅghamajjhe ānetvā uposatho kātabbo. sace bhikkhave gilānupatīhākānam bhikkhūnam evam hoti: sace kho mayam gilānam thānā cāvessāma, ābādho vā abhivaddhisati kālamkiriyā vā bhavissatīti, na bhikkhave gilāno thānā cāvetabbo, saṅghena tattha gantvā uposatho kātabbo, na tv eva vaggena saṅghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassā. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kālam karoti, sāmañero

patijānāti, sikkham pacakkhātako patijānāti, antimavathum
 ajjhāpannako patijānāti, ummattako p., khittacitto p., veda-
 naṭṭo p., āpattiya adassane ukkhittako p., āpattiya appa-
 tīkamme ukkhittako p., pāpikāya diṭṭhiyā appatīnissagge
 ukkhittako p., pañdako p., theyyasamvāsako p., titthiya-
 pakkantako p., tiracchānagato p., mātughātako p., pitughā-
 tako p., arahantaghātako p., bhikkhunidūsako p., samgha-
 bhedako p., lohituppādako p., ubhatovyāñjanako patijānāti,
 aññassa dātabbā pārisuddhi. ||3|| pārisuddhihārako ce bhi-
 kkhave dinnāya pārisuddhiyā antarā magge pakkamati,
 anāhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave
 dinnāya pārisuddhiyā antarā magge vibbhamati, kālam
 karoti — pa — ubhatovyāñjanako patijānāti, anāhaṭā hoti
 pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pāri-
 suddhiyā samghappatto pakkamati, āhaṭā hoti pārisuddhi.
 pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā sam-
 ghappatto vibbhamati, kālam karoti — la — ubhatovyāñja-
 nako patijānāti, āhaṭā hoti pārisuddhi. pārisuddhihārako ce
 bhikkhave dinnāya pārisuddhiyā samghappatto sutto na āro-
 ceti, pamatto na āroceti, samāpanno na āroceti, āhaṭā hoti
 pārisuddhi, pārisuddhihārakassa anāpati. pārisuddhihārako
 ce bhikkhave dinnāya pārisuddhiyā samghappatto sañcicca
 na āroceti, āhaṭā hoti pārisuddhi, pārisuddhihārakassa āpatti
 dukkaṭassā 'ti. ||4|| 22 ||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-
 kkhave, samgho kammapā karissatiti. evam utte aññataro
 bhikkhu bhagavantam etad avoca: attī bhante bhikkhu
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānenā
 bhikkhunā chandam dātum. evañ ca pana bhikkhave
 dātabbo: tena gilānenā bhikkhunā ekam bhikkhum upa-
 samkamitvā ekamsam uttarāsaṅgam karitvā ukkutikam nisī-
 ditvā añjalim paggahetvā evam assa vacanīyo: chandam
 dammi, chandam me hara, chandam me ārocehīti kāyena
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na
 kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evam
 ce tam labhetha, icc etam kusalam. no ce labhetha, so bhi-

kkhave gilāno bhikkhu mañicena vā pīṭhena vā samghamajhe ānetvā kammam kātabbam. sace bhikkhave gilānu-paṭṭhākānam bhikkhūnam evam hoti: sace kho mayam gilānam thānā cāvessāma, abādho vā abhivaddhissati kālam-kiriyā vā bhavissatī, na bhikkhave gilāno thānā cāvetabbo, samghena tattha gantvā kammam kātabbam, na tv eva vaggena samghena kammam kātabbam. kareyya ce, āpatti dukkaṭassa. ||2|| chandahārako ce bhikkhave dinne chande tatth' eva pakkamati, aññassa dātabbo chando. chandahārako ce bhikkhave dinne chande tatth' eva vibhamati, kālam karoti . . . ubhatovyāñjanako paṭijānāti, aññassa dātabbo chando. chandahārako ce bhikkhave dinne chande antarā magge pakkamati, anāhaṭo hoti chando. chandahārako ce . . . (comp. II. 22. 4) . . . chandahārakassa āpatti dukkatassa. anujānāmi bhikkhave tadah' uposathe pārisuddhim dentena chandam pi dātum santi samghassa karanīyan ti. ||3||**23**||

tena kho pana samayena aññatarām bhikkhum tadaḥ' uposathe fiātakā gaṇhiṁsu. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhum tadaḥ' uposathe fiātakā gaṇhanti. te fiātakā bhikkhūhi evam assu vacanīyā: iñgha tumhe āyasmanto imam bhikkhum muhuttam mucathā yā-vāyam bhikkhu uposatham karotīti. ||1|| evam ce tam labhetha, icc etam kusalam, no ce labhetha, te fiātakā bhikkhūhi evam assu vacanīyā: iñgha tumhe āyasmanto muhuttam ekamantam hotha yāvāyam bhikkhu pārisuddhim detīti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, te fiātakā bhikkhūhi evam assu vacanīyā: iñgha tumhe āyasmanto imam bhikkhum muhuttam nissimam netha yāva samgho uposatham karotīti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, na tv eva vaggena samghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhum tadaḥ' uposathe rājāno gaṇhanti — la — corā gaṇhanti, dhuttā gaṇhanti, bhikkhū paccaṭhikā gaṇhanti. te bhikkhū paccaṭhikā bhikkhūhi evam assu vacanīyā: iñgha . . . (comp. § 1. 2.) . . . na tv eva vaggena samghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassā 'ti. ||3||**24**||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhi-kkhave, atthi samghassa karaṇīyan ti. evam vutte aññataro bhikkhu bhagavantam etad avoca : atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhi-kkhave ummattakā : atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi samghakammam na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āga-cchati, āgacchati pi samghakammam na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yy āyam ummattako sarati pi uposatham na pi sarati, sarati pi samghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āga-cchati pi samghakammam na pi āgacchati, anujānāmi bhi-kkhave evarūpassa ummattakassa ummattakasammutim dātum. ||2|| evañ ca pana bhikkhave dātabbā : vyattena bhikkhunā patibalena samgho niāpetabbo : sunātu me bhante samgho. Gaggo bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi samghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi samghakammam na pi āgacchati. yadi samghassa pattakallam, samgho Gaggassa bhikkhuno ummattakassa ummattakasammutim da-deyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā samghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā samghakammam na vā āgaccheyya, samgho saha vā Gaggena vinā vā Gaggena uposatham kareyya samghakammam kareyya. esā niatti. ||3|| sunātu me bhante samgho. Gaggo bhikkhu ummattako sarati pi uposatham . . . na pi āgacchati. samgho Gaggassa bhikkhuno ummattakassa ummattakasammutim deti sareyya vā Gaggo . . . na vā āgaccheyya, samgho saha vā Gaggena vinā vā Gaggena uposatham karissati samghakammam karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānam sareyya vā . . . samghakammam karissati, so tuñh' assa, yassa na kkhamati, so bhāseyya. dinnā samghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . samghakammam karissati. khamati samghassa, tasmā tuñhī, evam etam dhārayāmīti. ||4||**25**

tena kho pana samayena aññatarasmim̄ ávâse tadah' uposathe cattâro bhikkhû viharanti. atha kho tesam̄ bhikkhûnam̄ etad ahosi: bhagavatâ paññattam̄ uposatho kâtabbo 'ti, mayañ c' amhâ cattâro janâ. katham̄ nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham̄ arocesum̄. anujânâmi bhikkhave catunnam̄ pâtimokkham̄ uddisitum̄ ti. ||1|| tena kho pana samayena aññatarasmim̄ ávâse tadah' uposathe tayo bhikkhû viharanti. atha kho tesam̄ bhikkhûnam̄ etad ahosi: bhagavatâ anuññâtam̄ catunnam̄ pâtimokkham̄ uddisitum̄, mayañ c' amhâ tayo janâ. katham̄ nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham̄ arocesum̄. anujânâmi bhikkhave tiñnam̄ pârisuddhiuposatham̄ kâtum̄. ||2|| evañ ca pana bhikkhave kâtabbo: vyattena bhikkhunâ pañibalena te bhikkhû ñâpetabbâ: suñantu me áyasmanto. ajj' uposatho pannaraso. yad' áyasmantânam̄ pattakallam̄, mayam̄ aññamaññam̄ pârisuddhiuposatham̄ kareyyâmâ 'ti. therena bhikkhunâ ekamsam̄ uttarâsañgam̄ karitvâ ukkuñikam̄ nisîditvâ añjalim̄ paggahetvâ te bhikkhû evam assu vacanîyâ: parisuddho aham̄ ávuso, parisuddho 'ti mam̄ dhâretha, parisuddho aham̄ ávuso, parisuddho 'ti mam̄ dhâretha, parisuddho aham̄ ávuso, parisuddho 'ti mam̄ dhâretha 'ti. ||3|| navakena bhikkhunâ ekamsam̄ uttarâsañgam̄ karitvâ ukkuñikam̄ nisîditvâ añjalim̄ paggahetvâ te bhikkhû evam assu vacanîyâ: parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhâretha, parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhâretha, parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhâretha 'ti. ||4|| tena kho pana samayena aññatarasmim̄ ávâse tadah' uposathe dve bhikkhû viharanti. atha kho tesam̄ bhikkhûnam̄ etad ahosi: bhagavatâ anuññâtam̄ catunnam̄ pâtimokkham̄ uddisitum̄, tiñnam̄ pârisuddhiuposatham̄ kâtum̄, mayañ c' amhâ dve janâ. katham̄ nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham̄ arocesum̄. anujânâmi bhikkhave dvinnam̄ pârisuddhiuposatham̄ kâtum̄. ||5|| evañ ca pana bhikkhave kâtabbo: therena bhikkhunâ ekamsam̄ uttarâsañgam̄ karitvâ ukkuñikam̄ nisîditvâ añjalim̄ paggahetvâ navo bhikkhu evam assa vacanîyo: parisuddho aham̄ ávuso, parisuddho 'ti mam̄ dhârehi, parisuddho aham̄ ávuso, parisuddho

'ti mam̄ dhārehi, parisuddho aham̄ āvuso, parisuddho 'ti mam̄ dhārehīti. ||6|| navakena bhikkhunā ekamsam̄ uttarāsañgam̄ karitvā ukkuṭikam̄ nisiditvā añjalim̄ paggahetvā thero bhikkhu evam assa vacanīyo: parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhāretha, parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhāretha, parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhāretha 'ti. ||7|| tena kho pana samayena aññatarasmīm̄ āvāse tada' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātam̄ catunnām̄ pātimokkham̄ uddisitum̄, tinnannām̄ pārisuddhi-uposatham̄ kātum̄, dvinnām̄ pārisuddhiuposatham̄ kātum̄, ahañ c' amhi ekako. katham̄ nu kho mayā uposatho kātabbo 'ti. bhagavato etam attham̄ ārocesum̄. ||8|| idha pana bhikkhave aññatarasmīm̄ āvāse tada' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū patikkamanti upaṭṭhānasālāya vā maṇḍape vā rukkhamūle vā, so deso sammajitvā pāniyam̄ paribhojaniyam̄ upaṭṭhāpetvā āsanām̄ paññāpetvā padipam̄ katvā nisiditabbam̄. sace aññe bhikkhū āgacchanti, tehi saddhim̄ uposatho kātabbo, no ce āgacchanti, ajja me uposatho 'ti adhitthātabbam̄. no ce adhitthāheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhim̄ āharitvā tīhi pātimokkham̄ uddisitabbam̄. uddiseyyum̄ ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhim̄ āharitvā dvīhi pārisuddhi-uposatho kātabbo. kareyyum̄ ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhim̄ āharitvā ekena adhitthātabbam̄. adhitthāheyya ce, āpatti dukkaṭassā 'ti. ||10|| 26||

tena kho pana samayena aññataro bhikkhu tada' uposathe āpattim̄ āpanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam̄ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim̄ āpanno. katham̄ nu kho mayā patipajjitatban ti. bhagavato etam attham̄ ārocesum̄. idha pana bhikkhave bhikkhu tada' uposathe āpattim̄ āpanno hoti. tena bhikkhave bhikkhunā ekam̄ bhikkhum̄ upasamkamityā ekamsam̄ uttarāsañgam̄ karitvā ukkuṭikam̄

nisiditvā añjalim paggahetvā evam assa vacanīyo : aham āvuso itthannāmām āpattim āpanno, tam paṭidesemīti. tena vattabbo : passasīti. āma passāmīti. āyatim samvareyyāsīti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe āpattiyā vematiko hoti. tena bhikkhave bhikkhunā ekam bhikkhum upasamkamitvā ekamsam . . . evam assa vacanīyo : aham āvuso itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkham sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo 'ti. ||2|| tena kho pana samayena chabbaggyā bhikkhū sabhāgam āpattim desenti. bhagavato etam attham ārocesum. na bhikkhave sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkatassā 'ti. tena kho pana samayena chabbaggyā bhikkhū sabhāgam āpattim patigāhanti. bhagavato etam attham ārocesum. na bhikkhave sabhāgā āpatti patiggahetabbā. yo patigāhewya, āpatti dukkatassā 'ti. ||3|| tena kho pana samayena aññataro bhikkhu pātimokkhe uddissamāne āpattim sarati. atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattam na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. katham nu kho mayā paṭipajjitatban ti. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattim sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacanīyo : aham āvuso itthannāmām āpattim āpanno, ito vuṭṭhahitvā tam āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkham sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||4|| idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattiyā vematiko hoti. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacanīyo : aham āvuso itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkham sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo 'ti. ||5|| tena kho pana samayena aññatarasmīm āvāse tadah' uposathe sabbo samgho sabhāgam āpattim āpanno hoti. atha kho tesam bhikkhūnam etad ahosi : bhagavatā paññattam na sabhāgā āpatti desetabbā, na sabhāgā āpatti patigga-

hetabbā' ti, ayañ ca sabbo samgho sabhāgam āpattim āpanno.
 katham nu kho amhehi paṭipajjitatban ti. bhagavato etam
 attham ārocesum. idha pana bhikkhave aññatarasminm āvāse
 tadañ' uposathe sabbo samgho sabhāgam āpattim āpanno ho-
 ti. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā
 sajjukam pāhetabbo gacchāvuso tam āpattim paṭikaritvā
 āgaccha, mayam te santike āpattim paṭikarissāmā' ti. ||6||
 evañ ce tam labhetha, icc etam kusalam, no ce labhetha,
 vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu
 me bhante samgho. ayam sabbo samgho sabhāgam āpattim
 āpanno. yadā aññam bhikkhum suddham anāpattikam pa-
 ssissati, tadā tassa santike tam āpattim paṭikarissatīti vatvā
 uposatho kātabbo pātimokkham uddisitabbam, na tv eva
 tappaccayā uposathassa antarāyo kātabbo. ||7|| idha pana
 bhikkhave aññatarasminm āvāse tadañ' uposathe sabbo samgho
 sabhāgāya āpattiyā vematiko hoti. vyattena bhi-
 khunā paṭibalena samgho nāpetabbo: sunātu me bhante
 samgho. ayam sabbo samgho sabhāgāya āpattiyā vematiko.
 yadā nibbematiko bhavissati, tadā tam āpattim paṭikarissatī-
 ti vatvā uposatho kātabbo pātimokkham uddisitabbam, na tv
 eva tappaccayā uposathassa antarāyo kātabbo. ||8|| idha
 pana bhikkhave aññatarasminm āvāse vassupagato samgho
 sabhāgam āpattim āpanno hoti. tehi bhikkhave bhi-
 khūhi eko bhikkhu . . . (=§ 6. 7) . . . no ce labhetha,
 eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso tam āpa-
 ttim paṭikaritvā āgaccha, mayam te santike tam āpattim
 paṭikarissāmā' ti. ||9|| tena kho pana samayena aññataras-
 mim āvāse sabbo samgho sabhāgam āpattim āpanno hoti, so
 na jānāti tassā āpattiyā nāmañ gottam. tatth' añño
 bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vina-
 yadharo mātikādharo pandito vyatto medhāvī lajjī kukucca-
 ko sikkhākāmo, tam enam aññataro bhikkhu yena so bhikkhu
 ten' upasamkami, upasamkamitvā tam bhikkhum etad avoca:
 yo nu kho āvuso evañ c' evañ ca karoti, kim nāma so āpattim
 āpajjatīti. ||10|| so evam āha: yo kho āvuso evañ c' evañ ca
 karoti, imam nāma so āpattim āpajjati. imam nāma tvam
 āvuso āpattim āpanno paṭikarohi tam āpattin ti. so evam
 āha: na kho aham āvuso eko 'va imam āpattim āpanno, ayam

sabbo samgho imam̄ āpattim̄ āpanno 'ti. so evam̄ āha: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvam̄ āvuso sakāya āpattiyā vuṭṭhahā 'ti. ||11|| atha kho so bhikkhu tassa bhikkhuno vacanena tam̄ āpattim̄ paṭikaritvā yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca: yo kira āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim̄ āpajjati. imam̄ nāma tumhe āvuso āpattim̄ āpannā paṭikarotha tam̄ āpattin ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena tam̄ āpattim̄ paṭikātum. bhagavato etam attham̄ ārocesum. ||12|| idha pana bhikkhave aññatarasmim̄ āvāse sabbo samgho sabhāgam̄ āpattim̄ āpanno hoti, so na jānāti tassā āpattiyā nāmam̄ gottam. tatth' añño bhikkhu āgacchatī bahussuto . . . sikkhākāmo, tam enam aññataro bhikkhu yena so bhikkhu ten' upasamkami, upasamkamitvā tam̄ bhikkhum evam̄ vadeti: yo nu kho āvuso evañ c' evañ ca karoti kim̄ nāma so āpattim̄ āpajjatiti. ||13|| so evam̄ vadeti: yo kho āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim̄ āpajjati. imam̄ nāma tvam̄ āvuso āpattim̄ āpanno paṭikarohi tam̄ āpattin ti. so evam̄ vadeti: na kho aham̄ āvuso eko 'va imam̄ āpattim̄ āpanno, ayam̄ sabbo samgho imam̄ āpattim̄ āpanno 'ti. so evam̄ vadeti: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvam̄ āvuso sakāya āpattiyā vuṭṭhahā 'ti. ||14|| so ce bhikkhave bhikkhu tassa bhikkhuno vacanena tam̄ āpattim̄ paṭikaritvā yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū evam̄ vadeti: yo kira āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim̄ āpajjati, imam̄ nāma tumhe āvuso āpattim̄ āpannā paṭikarotha tam̄ āpattin ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena tam̄ āpattim̄ paṭikareyyum, icc etam kusalam, no ce paṭikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmā vacaniyā 'ti. ||15|| 27||

Codanāvatthubhāṇavāram niṭṭhitam.

tena kho pana samayena aññatarasmim̄ āvāse tadah' uposathe sambuhūlā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā

'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akamsu pātimokkham uddisim̄su. tehi uddissamāne pātimokkhe ath' aññe àvàsikâ bhikkhû àgacchim̄su bahutarâ. bhagavato etam atham̄ àrocesum̄. ||1|| idha pana bhikkhave aññatarasmim̄ àvâse tada' uposathe sambahulâ àvàsikâ bhikkhû sannipatanti cattâro vâ atirekâ vâ, te na jânanti ath' aññe àvàsikâ bhikkhû anâgatâ 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe àvàsikâ bhikkhû àgacchanti bahutarâ. tehi bhikkhave bhikkhûhi puna pātimokkham uddisitabbam̄, uddesakânâm anâpatti. ||2|| idha pana bhikkhave aññatarasmim̄ àvâse tada' uposathe . . . (=§ 2) . . . tehi uddissamāne patimokkhe ath' aññe àvàsikâ bhikkhû àgacchanti samasamâ. uddittham̄ suddittham̄, avasesam̄ sotabbam̄, uddesakânâm anâpatti. idha pana bhikkhave aññatarasmim̄ àvâse tada' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe àvàsikâ bhikkhû àgacchanti thokatarâ. uddittham̄ suddittham̄, avasesam̄ sotabbam̄, uddesakânâm anâpatti. ||3|| idha pana bhikkhave aññatarasmim̄ àvâse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' aññe àvàsikâ bhikkhû àgacchanti bahutarâ. tehi bhikkhave bhikkhûhi puna pātimokkham uddisitabbam̄, uddesakânâm anâpatti. idha pana bhikkhave aññatarasmim̄ àvâse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' aññe àvàsikâ bhikkhû àgacchanti samasamâ. uddittham̄ suddittham̄, tesam̄ santike pârisuddhi àrocetabbâ, uddesakânâm anâpatti. idha pana bhikkhave aññatarasmim̄ àvâse tada' uposathe . . . tehi udditthamatte pātimokkhe avutthitâya parisâya ath' aññe àvàsikâ bhikkhû àgacchanti bahutarâ. tehi bhikkhave bhikkhûhi puna pātimokkham uddisitabbam̄, uddesakânâm anâpatti. idha pana bhikkhave aññatarasmim̄ àvâse tada' uposathe . . . tehi udditthamatte pātimokkhe avutthi-

tāya parisāya ath' aññe āvāsikā bhikkhū agacchanti samasamā. uddittham suddittham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . tehi udditthamatte pātimokkhe avutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddittham suddittham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. ||5|| idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . tehi udditthamatte pātimokkhe ekaccāya vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave . . . (=§ 5) . . . , . . . ekaccāya vutthitāya parisāya . . . samasamā . . . , . . . ekaccāya vutthitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . tehi udditthamatte pātimokkhe sabbāya vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . . samasamā . . . thokatarā . . . (=§ 6) . . . ||7||

anāpattipannarasakam nitthitam. ||28||

idha pana bhikkhave aññatarasmim āvāse tada' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkūhi puna pātimokkham uddisitbam, uddesakānam āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddittham suddittham, avasesam sotabbam, uddesakānam āpatti dukkaṭassa. idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddittham suddittham, avasesam sotabbam, uddesakānam āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . tehi udditthamatte pātimokkhe — gha — avutthitāya parisāya — la — ekaccāya vutthitāya parisāya — la — sabbāya

vuṭṭhitāya parisāya ath' aññe àvásikā bhikkhū àgacchanti
bahutarā — la — samasamā — la — thokatarā. uddittham
suddittham, tesam santike pàrisuddhi àrocetabbā, uddesakā-
nam ápatti dukkaṭassa. ||3||
vaggavaggasaññinopannarasakam niṭṭhitam. ||29||

idha pana bhikkhave aññatarasmim àvâse tadah' uposathe
sambahulà àvásikā bhikkhū sannipatanti cattâro vâ atirekâ
vâ, te jânanti atth' aññe àvásikā bhikkhū anâgatâ 'ti. te
kappati nu kho amhâkam uposatho kâtum na nu kho kappa-
titi vematikâ uposatham karonti pàtimokkham uddisanti.
tehi uddissamâne pàtimokkhe ath' aññe àvásikā bhikkhū
àgacchanti bahutarâ. tehi bhikkhave bhikkhûhi puna
pàtimokkham uddisitabbam, uddesakânam ápatti dukkaṭassa.
||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakânam
ápatti dukkaṭassa. ||2||

vematikâpannarasakam niṭṭhitam. ||30||

idha pana bhikkhave aññatarasmim àvâse tadah' uposathe
sambahulà àvásikâ bhikkhû sannipatanti cattâro vâ atirekâ
vâ, te jânanti atth' aññe àvásikâ bhikkhû anâgatâ 'ti. te
kappat' eva amhâkam uposatho kâtum, n' amhâkam na
kappatiti kukkuccapakatâ uposatham karonti pàtimo-
kkham uddisanti. tehi uddissamâne pàtimokkhe ath'
aññe àvásikâ bhikkhû àgacchanti bahutarâ. tehi bhi-
kkhave bhikkhûhi puna pàtimokkham uddisitabbam, udde-
sakânam ápatti dukkaṭassa. ||1|| idha pana . . . (comp. II.
29. 2. 3) . . . uddesakânam ápatti dukkaṭassa. ||2||
kukkuccapakatâpannarasakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmim àvâse tadah' uposathe
sambahulà àvásikâ bhikkhû sannipatanti cattâro vâ atirekâ
vâ, te jânanti atth' aññe àvásikâ bhikkhû anâgatâ 'ti. te
nassante te vinassante te ko tehi attho 'ti bhedapure-
kkhârâ uposatham karonti pàtimokkham uddisanti. tehi
uddissamâne pàtimokkhe ath' aññe àvásikâ bhikkhû àga-
cchanti bahutarâ. tehi bhikkhave bhikkhûhi puna pàti-
mokkham uddisitabbam, uddesakânam ápatti thullacca-

yassa. ||1|| idha pana . . . (*comp. II. 29. 2, 3; instead of āpatti dukkaṭassa read āpatti thullaccayassa*) . . . āpatti thullaccayassa. ||2||

b he da pure kkhārāpannarasakam niṭhitam. ||32||
pañcasattatikam niṭhitam.

idha pana bhikkhave aññatarasmim̄ âvâse tadah' uposathe sambahulâ âvâsikâ bhikkhû sannipatanti cattâro vâ atirekâ vâ, te jânanti aññe âvâsikâ bhikkhû antosimam̄ okkamantîti. te jânanti aññe âvâsikâ bhikkhû antosimam̄ okkantâ 'ti. te passanti aññe âvâsike bhikkhû antosimam̄ okkamante. te passanti aññe âvâsike bhikkhû antosimam̄ okkante. te suṇanti aññe âvâsikâ bhikkhû antosimam̄ okkamantîti. te suṇanti aññe âvâsikâ bhikkhû antosimam̄ okkantâ 'ti. âvâsikena âvâsikâ ekasatapañcasattati tikanayato, âvâsikena âgantukâ, âgantukena âvâsikâ, âgantukena âgantukâ, peyyâlamukhena satta tikasatâni honti. ||1||33||

idha pana bhikkhave âvâsikânam̄ bhikkhûnam̄ cåtuddaso hoti, âgantukânam̄ pannaraso. sace âvâsikâ bahutarâ honti, âgantukehi âvâsikânam̄ anuvattitabbam. sace samasamâ honti, âgantukehi âvâsikânam̄ anuvattitabbam. sace âgantukâ bahutarâ honti, âvâsikehi âgantukânam̄ anuvattitabbam. ||1|| idha pana bhikkhave âvâsikânam̄ bhikkhûnam̄ pannaraso hoti, âgantukânam̄ cåtuddaso. sace âvâsikâ bahutarâ honti, âgantukehi âvâsikânam̄ anuvattitabbam. sace samasamâ honti, âgantukehi âvâsikânam̄ anuvattitabbam. sace âgantukâ bahutarâ honti, âvâsikehi âgantukânam̄ anuvattitabbam. ||2|| idha pana bhikkhave âvâsikânam̄ bhikkhûnam̄ pâtipado hoti, âgantukânam̄ pannaraso. sace âvâsikâ bahutarâ honti, âvâsikehi âgantukânam̄ nâkâmâ dâtabbâ sâmaggî, âgantukehi nissimam̄ gantvâ uposatho kâtabbo. sace samasamâ honti, âvâsikehi âgantukânam̄ nâkâmâ dâtabbâ sâmaggî, âgantukehi nissimam̄ gantvâ uposatho kâtabbo. sace âgantukâ bahutarâ honti, âvâsikehi âgantukânam̄ sâmaggî vâ dâtabbâ nissimam̄ vâ gantabbam. ||3|| idha pana bhikkhave âvâsikânam̄ bhikkhûnam̄ pannaraso hoti,

āgantukānam pātipado. sace āvāsikā bahutarā honti, āgantukehi āvāsikānam sāmaggi vā dātabbā nissimam vā gantabbam. sace samasamā honti, āgantukehi āvāsikānam sāmaggi vā dātabbā nissimam vā gantabbam. sace āgantukā bahutarā honti, āgantukehi āvāsikānam nākāmā dātabbā sāmaggi, āvāsikehi nissimam gantvā uposatho kātabbo. ||4|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānam bhikkhūnam āvāsikākāram āvāsikaliṅgam āvāsikanimittam āvāsikuddesam supaññattam mañcapīṭham bhisibimbohanam pāniyam paribhojaniyam supatīṭhitam parivenyam susammaṭṭham, passitvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. ||5|| te vematikā na vicinanti, avicinitvā uposatham karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā na passanti, apassitvā uposatham karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā ekato uposatham karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā pāṭekkam uposatham karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā passanti, passitvā nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti, āpatti thullaccayassa. ||6|| idha pana bhikkhave āgantukā bhikkhū sunanti āvāsikānam bhikkhūnam āvāsikākāram āvāsikaliṅgam āvāsikanimittam āvāsikuddesam cañkamantānam padasaddam sajjhāyasaddam ukkāsitasaddam khipitasaddam, sutvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti thullaccayassa. ||7|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānam bhikkhūnam āgantukākāram āgantukaliṅgam āgantukanimittam āgantukuddesam aññātakam pattam aññātakam cīvaram aññātakam nisidānam pādānam dhotam udakanissekam, passitvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti thullaccayassa. ||8|| idha pana bhikkhave āvāsikā bhikkhū sunanti āgantukānam bhikkhūnam āgantukākāram āgantukaliṅgam āgantukanimittam āgantukuddesam āgacchantānam padasaddam upāhanapappoṭhanasaddam ukkāsitasaddam khipitasaddam, sutvā vematikā honti aṭṭhi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti

thullaccayassa. ||9|| idha pana bhikkhave ḡantukā bhikkhū passanti àvāsike bhikkhū nânâsamvâsake. te samâna-samvâsakadiṭṭhim paṭilabhamti, samânasamvâsakadiṭṭhim paṭilabhitvâ na pucchanti, apucchitvâ ekato uposatham karonti, anâpatti. te pucchanti, pucchitvâ nâbhivitaranti, anabhivitaritvâ ekato uposatham karonti, âpatti dukkaṭassa. te pucchanti, pucchitvâ nâbhivitaranti, anabhivitaritvâ pâṭekkam uposatham karonti, anâpatti. ||10|| idha pana bhikkhave ḡantukā bhikkhū passanti àvāsike bhikkhū samânasamvâsake. te nânâsamvâsakadiṭṭhim paṭilabhamti, nânâsamvâsakadiṭṭhim paṭilabhitvâ na pucchanti, apucchitvâ ekato uposatham karonti, âpatti dukkaṭassa. te pucchanti, pucchitvâ abhivitaranti, abhivitaritvâ pâṭekkam uposatham karonti, âpatti dukkaṭassa. te pucchanti, pucchitvâ abhivitaranti, abhivitaritvâ ekato uposatham karonti, anâpatti. ||11|| idha pana bhikkhave àvâsikâ bhikkhū passanti ḡantuke bhikkhū nânâsamvâsake. te samâna-samvâsakadiṭṭhim paṭilabhamti . . . (= § 10) . . . anâpatti. ||12|| idha pana bhikkhave àvâsikâ bhikkhū passanti ḡantuke bhikkhū samânasamvâsake. te nânâsamvâsakadiṭṭhim paṭilabhamti . . . (= § 11) . . . anâpatti. ||13||**34**

no bhikkhave tada' uposathe sabhikkhukâ àvâsâ abhikkhuko àvâso gantabbo aññatra samghena aññatra antarâyâ. na bhikkhave tada' uposathe sabhikkhukâ àvâsâ abhikkhuko anâvâso gantabbo aññatra samghena aññatra antarâyâ. na bhikkhave tada' uposathe sabhikkhukâ àvâsâ abhikkhuko àvâso vâ anâvâso vâ gantabbo aññatra antarâyâ. ||1|| na bhikkhave tada' uposathe sabhikkhukâ anâvâsâ abhikkhuko àvâso gantabbo aññatra samghena aññatra antarâyâ. na bhikkhave tada' uposathe sabhikkhukâ anâvâsâ abhikkhuko anâvâso gantabbo aññatra samghena aññatra antarâyâ. na bhikkhave tada' uposathe sabhikkhukâ anâvâsâ abhikkhuko àvâso vâ anâvâso vâ gantabbo aññatra samghena aññatra antarâyâ. ||2|| na bhikkhave tada' uposathe sabhikkhukâ àvâsâ vâ anâvâsâ vâ abhikkhuko àvâso gantabbo aññatra samghena aññatra antarâyâ. na bhi-

kkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā. ||3|| na bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena annatra antarāyā. na bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā . . . (comp. § 1, 2, 3) . . . na bhikkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā. ||4|| gantabbo bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti. gantabbo bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti . . . gantabbo bhikkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti. ||5|| 35||

na bhikkhave bhikkhuniyā nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmañerassa, na sāmañeriyā, na sikkham paccekkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpattiyā adassane ukhittakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. na āpattiyā appati-kamme ukhittakassa nisinnaparisāya, na pāpikāya diṭṭhiyā appatinissage ukhittakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. ||2|| na pañḍakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. na theyyasamvāsakassa

— la — na titthiyapakkantakassa, na tiracchānagatassa, na
 mātughātakassa, na pitughātakassa, na arahantaghātakassa,
 na bhikkhunidūsakassa, na samghabhedakassa, na lohituppā-
 dakassa, na ubhatovyañjanakassa nisinnaparisāya pātimō-
 kkham uddisitabbam. yo uddiseyya, āpatti dukkātassa. ||3|| na
 bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo
 aññatra avutthitāya parisāya. na ca bhikkhave anuposathe
 uposatho kātabbo aññatra samghasāmaggiyā 'ti. ||4|| **36**
 uposathakkhandhake tatiyam bhānavāram.

imasmiñ khandhake vatthu chaasīti. tassa uddānam :
 titthiyā Bimbisāro ca, sannipatanti tuṇhikā,
 dhammam, raho, pātimokkham, devasikam, tadā sakim,|
 yathāparisāya, samaggam, sāmaggī, Maddakucchi ca,|
 sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca,|
 navā, Rājagahe c' eva, sīmā avippavāsanā,
 sammanne pāthamam sīmam pacchā sīmam samūhane,|
 asammata gāmasīmā, nadiyā samudde sare
 udakukkhepo, bhindanti, tath' ev' ajjhottaranti ca,|
 kati, kammāni, uddeso, savarā, asati pi ca,
 5 dhammam, vinayam, tajjenti, puna vinaya-tajjanā,|
 codanā, kate okāse, adhamma-paṭikkosanā,
 catupañcicaparā, āvi, sañcicca, ce pi vāyame,|
 sagahaṭṭhā, anajjhitthā, Codanamhi, na jānatī,
 sambahulā na jānanti, sajjukam, na ca gacchare,|
 katimī, kivatikā, dūre ārocetuñ ca, na ssari,
 uklāpam, āsanam, padipo, disā, añño bahussuto,|
 sajjukam, vassuposatho, suddhikammañ ca, fiñatakā,
 Gaggo, catu-tayo, dve-ko, āpatti, sabhāgā, sari,|
 sabbo samgho, vematiko, na jānanti, bahussuto,
 10 bahū, samasamā, thokā, parisāya avutthitāya ca,|
 ekaccā vuṭṭhitā, sabbā, jānanti ca, vematikā,
 kappat' evā 'ti kukkuccā, jānam, passam, sunanti ca,|
 āvāsikena ḡantu, cātupannaraso puna,
 pātipado pannaraso, līngasamvāsakā ubho,|
 pārivāsānuposatho, aññatra samghasāmaggiyā.
 ete vibhattā uddānā vatthuvibhūtakārañā ti.||

M A H Â V A G G A .

III.

Tena samayena buddho bhagavâ Râjagahê viharati Veluvane Kalandakanivâpe. tena kho pana samayena bhagavatâ bhikkhûnam vassâvâso apaññatto hoti. te 'dha bhikkhû hemantam pi gimham pi vassam pi cârikam caranti. ||1|| manussâ ujjhâyanti khîyanti vipâcenti : katham hi nâmam samañâ Sakyaputtiyâ hemantam pi gimham pi vassam pi cârikam carissanti haritâni tinâni sammaddantâ ekindriyam jîvam viheñtentâ bahû khuddake pâne samghâtam âpâdentâ. ime hi nâmam aññitatthiyâ durakkhâtadhammâ vassâvâsam alliyissanti samkâpayissanti, ime hi nâmam sakuntakâ rukkhaggesu kulâvakâni karitvâ vassâvâsam alliyissanti samkâpayissanti, ime pana samañâ Sakyaputtiyâ hemantam pi gimham pi vassam pi cârikam caranti haritâni tinâni sammaddantâ ekindriyam jîvam viheñtentâ bahû khuddake pâne samghâtam âpâdentâ 'ti. ||2|| assosum kho bhikkhû tesam manussânâm ujjhâyantânâm khîyantânâm vipâcentânâm. atha kho te bhikkhû bhagavato etam attham ârocesum. atha kho bhagavâ etasmim nidâne etasmim pakarañe dhammikatham katvâ bhikkhû âmantesi : anujânâmi bhikkhave vassam upagantun ti. ||3||1||

atha kho bhikkhûnam etad ahosi: kadâ nu kho vassam upagantabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave vassâne vassam upagantun ti. ||1|| atha kho bhikkhûnam etad ahosi: kati nu kho vassupanâyikâ 'ti. bhagavato etam attham ârocesum. dve 'mâ bhikkhave vassupanâyikâ purimikâ pacchimikâ 'ti. aparajjugatâya âsâlhiyâ purimikâ upagantabbâ, mâsagatâya âsâlhiyâ pacchimikâ upagantabbâ. imâ kho bhikkhave dve vassupanâyikâ 'ti. ||2||2||

tena kho pana samayena chabbaggyâ bhikkhû vassam upagantvâ antarâ vassam cârikam caranti. manussâ ujjhâ-yanti khîyanti vipâcenti: katham hi nâmam samañâ Sakyaputtiyâ hemantam pi gimham pi vassam pi cârikam carissanti haritâni tinâni sammaddantâ ekindriyam jîvam vihethentâ bahû khuddake pâne samghâtam âpâdentâ. ime hi nâmam añnatitthiyâ durakkhâtadhammâ vassâvâsam alliyissanti samkâpayissanti, ime hi nâmam sakuntakâ rukkhaggesu kulâvakâni karitvâ vassâvâsam alliyissanti samkâpayissanti, ime pana samañâ Sakyaputtiyâ hemantam pi gimham pi vassam pi cârikam caranti haritâni tinâni sammaddantâ ekindriyam jîvam vihethentâ bahû khuddake pâne samghâtam âpâdentâ 'ti. ||1|| assosum kho bhikkhû tesam manussânam ujjhâyantânam khîyantânam vipâcentânam. ye te bhikkhû appicchâ te ujjhâyanti khîyanti vipâcenti: katham hi nâmam chabbaggyâ bhikkhû vassam upagantvâ antarâ vassam cârikam carissantiti. atha kho te bhikkhû bhagavato etam attham ârocesum. atha kho bhagavâ etasmim nidâne etasmim pakarañe dhammadhatham katvâ bhikkhû âmantesi: na bhikkhave vassam upagantvâ purimam vâ temâsam pacchimam vâ temâsam avasitvâ cârikâ pakkamitabbâ. yo pakkameyya, âpatti dukkataßâ 'ti. ||2|| 3||

tena kho pana samayena chabbaggyâ bhikkhû na icchanti vassam upagantum. bhagavato etam attham ârocesum. nâ bhikkhave vassam na upagantabbam. yo na upagaccheyya, âpatti dukkataßâ 'ti. ||1|| tena kho pana samayena chabbaggyâ bhikkhû tadahu vassupanâyikâya vassam anupagantukâmâ sañcicca âvâsam atikkamanti. bhagavato etam attham ârocesum. na bhikkhave tadahu vassupanâyikâya vassam anupagantukâmâna sañcicca âvâso atikkamitabbo. yo atikkameyya, âpatti dukkataßâ 'ti. ||2|| tena kho pana samayena râjâ Mâgadho Seniyo Bimbisâro vassam ukkadâhitukâmo bhikkhûnam santike dûtam pâhesi, yadi pan' ayyâ âgame junhe vassam upagaccheyyun ti. bhagavato etam attham ârocesum: anujânâmi bhikkhave râjûnam anuvattitun ti. ||3|| 4||

atha kho bhagavā Rājagahē yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatthi tad avasari. tatra sudām bhagavā Sāvathiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Kosalesu janapadesu Udenena upāsakena saṅgham uddissa viharo kārāpito hoti. so bhikkhūnam santike dūtam pāhesi, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti. ||1|| bhikkhū evam āhamsu: bhagavatā āvuso paññattam na vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamitabbā 'ti. āgametu Udeno upāsako yāva bhikkhū vassam vasanti, vassam vutthā gamissanti. sace pan' assa accāyikam karaṇiyam, tath' eva āvāsikānam bhikkhūnam santike vihāram patiṭṭhāpetū 'ti. ||2|| Udeno upāsako ujjhāyati khīyati vipāceti: katham hi nāma bhaddantā mayā pahite na āgacchissanti, aham hi dāyako kārako saṅghupaṭṭhāko 'ti. assūm kho bhikkhū Udenassa upāsakassa ujjhāyantassa khīyantassa vipācentassa. atha kho te bhikkhū bhagavato etam attham ārocesum. ||3|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave sattannam sattāhakaraṇiyena pahite gantum, na tv eva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmañerassa sāmañeriyā upāsakassa upāsikāya. anujānāmi bhikkhave imesam sattannam sattāhakaraṇiyena pahite gantum, na tv eva appahite. sattāham sannivatṭo kātabbo. ||4|| idha pana bhikkhave upāsakena saṅgham uddissa vihāro kārāpito hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||5|| idha pana bhikkhave upāsakena saṅgham uddissa addhayogo kārāpito hoti, pāsādo kārāpito hoti, hammiyam kārāpitam h., guhā kārāpitā h., parivenam kārāpitam h., koṭṭhako kārāpito h., upatṭhānasālā kārāpitā h., aggisālā kārāpitā h., kappiyakutī kārāpitā h., vaccakuṭī kārāpitā h., cañkamo kārāpito h., cañkamanasālā kārāpitā h., udapāno kārāpito h., udapānasālā kārāpitā h., jantāgharam kārāpi-

tam h., jantāgharasālā kārāpitā h., pokkharanī kārāpitā h., manḍapo kārāpito h., ārāmo kārāpito h., ārāmavatthum kārāpitam hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraniyena pahite, na tv eva appahite. sattāham sannivatto kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa vihāro kārāpito h., addhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivatṭo kātabbo. ||7|| idha pana bhikkhave upāsakena bhikkhuniśamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekam sikkhamānam uddissa — la — sambahule sāmañere uddissa — la — ekam sāmaneram uddissa — la — sambahulā sāmañeriyo uddissa — la — ekam sāmañerim uddissa vihāro kārāpito hoti, addhayogo k. h., pāsādo k. h., hammiyam k. h., guhā k. h., parivenam k. h., kotṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., kappiyakuṭī k. h., cañkamo k. h., cañkamanasālā k. h., udapāno k. h., udapānasālā k. h., pokkharanī k. h., manḍapo k. h., ārāmo k. h., ārāmavatthum k. h. hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraniyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanam kārāpitam hoti — la — sayanigharam k. h., uddosito k. h., atto k. h., mālo k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyam k. h., guhā k. h., parivenam k. h., kotṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., rasavatī k. h., vaccakutī k. h., cañkamo k. h., cañkamanasālā k. h., udapāno k. h., udapānasālā k. h., jantāgharam k. h., jantāgharasālā k. h., pokkharanī k. h., manḍapo k. h., ārāmo k. h., ārāmavatthum k. h., puttassa vā vāreyyam hoti, dhītuyā vā vāreyyam hoti, gilāno vā hoti, abhiññātām vā suttantām bhanati. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā imam suttantām pariyāpuṇissanti pur' āyam su-

ttanto palujjatīti. aññataram vā pan' assa kiccam hoti karan̄iyam vā. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivat̄o kātabbo. ||9|| idha pana bhikkhave upāsikāya samgham uddissa vihāro kārāpito hoti. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivat̄o kātabbo. ||10|| idha pana bhikkhave upāsikāya samgham uddissa addhayogo kārāpito . . . (= § 6) . . . ārāmavatthum kārāpitam hoti. sā ce bhikkhūnam . . . (= § 10) . . . sattāham sannivat̄o kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa — la — bhikkhunisamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmanere uddissa, ekam sāmaneram uddissa, sambahulā sāmaneriyo uddissa, ekam sāmanerim uddissa — la — attano attāya nivesanam kārāpitam hoti — la — sayanigharam kārāpitam hoti . . . (= § 9) . . . gilānā vā hoti, abhiññātam vā suttantam bhanati. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā imam suttantam pariyāpuṇissanti pur' āyam suttanto palujjatīti. aññataram vā pan' assa kiccam hoti karan̄iyam vā. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivat̄o kātabbo. ||12|| idha pana bhikkhave bhikkhunā samgham uddissa, bhikkhuniyā samgham uddissa, sikkhamānāyā samgham uddissa, sāmanerena samgham uddissa, sāmaneriyā samgham uddissa, sambahule bhikkhū uddissa, ekam bhikkhum uddissa, bhikkhunisamgham uddissa, sambahulā bhikkhuniyo uddissa, ekam bhikkhunim uddissa, sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmanere uddissa, ekam sāmaneram uddissa,

sambahulā sāmañeriyo uddissa, ekam sāmañerim uddissa, attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . ārā-māvatthum kārāpitam hoti. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā, icchāmi dānañ ca dā-tum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo 'ti. ||13||5||

tena kho pana samayena aññataro bhikkhu gilāno hoti. so bhikkhūnam santike dūtam pāhesi, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcannam sattāhakaraṇiyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmañerassa sāmañeriyā. anujānāmi bhikkhave imesam pañcannam sattāhakaraṇiyena appahite pi gantum, pag eva pahite. sattāham sannivatṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhettam vā pariyesissāmi, gilānupaṭṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppānā hoti. so ce bhikkhūnam santike dūtam pahineyya, anabhirati me uppānā, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, anabhiratim vūpakāsessāmi vā vūpakāspessāmi vā dhammakatham vāssa karissāmīti. sattāham sannivatṭo kātabbo. ||3|| idha pana bhikkhave bhikkhussa kukkuccam uppānā hoti. so ce bhikkhūnam santike dūtam pahineyya, kukkuccam me uppānā, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kukkuccam vinodessāmi vā vinodāpessāmi vā dhammakatham vāssa karissāmīti. sattāham sannivatṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigataṁ uppānā hoti. so ce

bhikkhūnam santike dūtam pahineyya, ditthigatam me uppānnam, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, ditthigatam vivecessāmi vā vivecāpessāmi vā dhammakatham vāssa karissāmīti. sattāham sannivatṭo kātabbo. ||5|| idha pana bhikkhave bhikkhu garudham-mam ajjhāpanno hoti parivāsāraho. so ce bhikkhūnam santike dūtam pahineyya, aham hi garudham-mam ajjhāpanno parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, parivāsadānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||6|| idha pana bhikkhave bhikkhu mūlāya paṭikassanāraho hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi mūlāya paṭikassanāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, mūlāya paṭikassanānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||7|| idha pana bhikkhave bhikkhu mānattāraho hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi mānattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, mānattadānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||8|| idha pana bhikkhave bhikkhu abbhā-nāraho hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi abbhā-nāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, abbhānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||9|| idha pana bhikkhave bhikkhussa saṅgho kammam kattukāmo hoti tajjani-yam vā nissayam vā pabbājaniyam vā paṭisāraniyam vā ukkhepaniyam vā. so ce bhikkhūnam santike dūtam pahineyya, saṅgho me kammam kattukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kin ti

nu kho sam̄gho kammam na kareyya lahukāya vā pariṇā-
 meyyâ 'ti. sattāham sannivatto kātabbo. ||10|| katam vā
 pan' assa hoti sam̄ghena kammam tajjaniyam vā . . .
 ukkhepaniyam vā. so ce bhikkhūnam santike dūtam pahi-
 neyya, sam̄gho me kammam akāsi, āgacchantu bhikkhū,
 icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattā-
 hakaraṇiyena appahite pi, pag eva pahite, kin ti nu kho sa-
 mmāvatteyya lomam pāteyya netthāram vatteyya, sam̄gho
 tam kammam patippassambheyyâ 'ti. sattāham sannivatto
 kātabbo. ||11|| idha pana bhikkhave bhikkhunī gilā-
 nā hoti. sā ce bhikkhūnam santike dūtam pahineyya,
 aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āga-
 tan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite
 pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilā-
 nupatṭhākabbattam vā pariyesissāmi, gilānabhesajjam vā
 pariyesissāmi, pucchissāmi vā, upatṭhahissāmi vā 'ti. sattā-
 ham sannivatto kātabbo. ||12|| idha pana bhikkhave bhi-
 kkheniyā anabhirati uppānā hoti. sā ce bhikkhūnam
 santike dūtam pahineyya, anabhirati me uppānā, āga-
 cchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam
 bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite,
 anabhirati vūpakāsessāmi vā vūpakāsāpessāmi vā dhamma-
 katham vāssā karissāmīti. sattāham sannivatto kātabbo. ||13||
 idha pana bhikkhave bhikkheniyā kukkuccam uppānam
 hoti. sā ce bhikkhūnam santike dūtam pahineyya, kukku-
 ccam me uppānam, āgacchantu ayyā, icchāmi ayyānam
 āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite
 pi, pag eva pahite, kukkuccam vinodessāmi vā vinodāpessāmi
 vā dhammakatham vāssā karissāmīti. sattāham sannivatto
 kātabbo. ||14|| idha pana bhikkhave bhikkheniyā ditṭhi-
 gatam uppānam hoti. sā ce bhikkhūnam santike dūtam
 pahineyya, ditṭhigatam me uppānam, āgacchantu ayyā,
 icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhaka-
 raṇiyena appahite pi, pag eva pahite, ditṭhigatam vivecessā-
 mi vā vivecāpessāmi vā dhammakatham vāssā karissāmīti.
 sattāham sannivatto kātabbo. ||15|| idha pana bhikkhave
 bhikkhunī garudhammaṁ ajjhāpannā hoti mānattā-
 rahā. sā ce bhikkhūnam santike dūtam pahineyya, aham hi

garudhammam ajjhāpānnā mānattārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, mānattadānam ussukkam karissāmiti. sattāham sannivat̄to kātabbo. ||16|| idha pana bhikkhave bhikkhunī mūlāya pātikassanārahā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi mūlāya pātikassanārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, mūlāya pātikassanānam ussukkam karissāmiti. sattāham sannivat̄to kātabbo. ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, abbhānānam ussukkam karissāmiti. sattāham sannivat̄to kātabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṅgho kammam kattukāmo hoti tajjaniyam vā nissayam vā pabbājaniyam vā patisāraniyam vā ukkhepaniyam vā. sā ce bhikkhūnam santike dūtam pahiṇeyya, saṅgho me kammam kattukāmo, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kin ti nu kho saṅgho kammam na kareyya lahukāya vā pariṇāmeyyā 'ti. sattāham sannivat̄to kātabbo. ||19|| katham vā pan' assā hoti saṅghena kammam tajjaniyam vā . . . ukkhepaniyam vā. sā ce bhikkhūnam santike dūtam pahiṇeyya, saṅgho me kammam akāsi, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomam pāteyya netthāram vatteyya, saṅgho tam kammmam patipassambheyyā 'ti. sattāham sannivat̄to kātabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilānupat̄thākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upat̄thahissāmi vā 'ti. sattāham sannivat̄to kātabbo. ||21|| idha pana bhikkhave sikkha-

mânâya anabhirati uppannâ hoti — la — sikkhamânâya kukkuccam uppannam hoti, sikkhamânâya ditthigatam uppannam hoti, sikkhamânâya sikkhâ kupitâ hoti. sâ ce bhikkhûnam santike dûtam pahineyya, sikkhâ me kupitâ, âgacchantu ayyâ, icchâmi ayyânam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, sikkhâsamâdânam ussukkam karissâmîti. sattâham sannivatto kâtabbo. ||22|| idha pana bhikkhave sikkhamânâ upasampajjitukâmâ hoti. sâ ce bhikkhûnam santike dûtam pahineyya, aham hi upasampajjitukâmâ, âgacchantu ayyâ, icchâmi ayyânam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, upasampadam ussukkam karissâmi vâ, anussâvessâmi vâ, gañapûrako vâ bhavissâmîti. sattâham sannivatâto kâtabbo. ||23|| idha pana bhikkhave sâmanero gilâno hoti. so ce bhikkhûnam santike dûtam pahineyya, aham hi gilâno, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, gilânabhâttam vâ pariyessâmi, gilânupatthâkabhattam vâ pariyessâmi, gilânabhesajjam vâ pariyessâmi, pucchissâmi vâ, upatthahissâmi vâ 'ti. sattâham sannivatâto kâtabbo. ||24|| idha pana bhikkhave sâmanerassa anabhirati uppannâ hoti — la — sâmanerassa kukkuccam uppannam hoti, sâmanerassa ditthigatam uppannam hoti, sâmanero vassam pucchitukâmo hoti, so ce bhikkhûnam santike dûtam pahineyya, aham hi vassam pucchitukâmo, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, pucchissâmi vâ âcikkhissâmi vâ 'ti. sattâham sannivatâto kâtabbo. ||25|| idha pana bhikkhave sâmanero upasampajjitukâmo hoti. so ce bhikkhûnam santike dûtam pahineyya, aham hi upasampajjitukâmo, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, upasampadam ussukkam karissâmi vâ, anussâvessâmi vâ, gañapûrako vâ bhavissâmîti. sattâham sannivatâto kâtabbo. ||26|| idha pana bhikkhave sâmanerî gilânâ hoti. sâ ce bhikkhûnam santike dûtam pahineyya, aham hi gilânâ, âgacchantu ayyâ, icchâmi ayyânam âgatan

ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhāttam vā pariyesissāmi, gilānupaṭṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||27|| idha pana bhikkhave sāmañeriyā anabhirati uppānnā hoti — la — sāmañeriyā kukkuccam uppānnā hoti, sāmañeriyā diṭṭhigataṁ uppānnā hoti, sāmañeri vassam pucchitukāmā hoti. sâ ce bhikkhūnam santike dūtam pahiṇeyya, aham hi vassam pucchitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||28|| idha pana bhikkhave sāmañeri sikkham sa-mādiyitukāmā hoti. sâ ce bhikkhūnam santike dūtam pahiṇeyya, aham hi sikkham samādiyitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, sikkhāsamādānam ussukkam karissāmīti. sattāham sannivatṭo kātabbo 'ti. ||29|| 6 ||

tena kho pana samayena aññatarassa bhikkhuno mātā gilānā hoti. sâ puttassa santike dūtam pâhesi, aham hi gilānā, āgacchatu meutto, icchāmi puttassa āgatan ti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam sattannām sattāhakaraṇiyena pahite gantum, na tv eva appahite, pañcannām sattāhakaraṇiyena appahite pi gantum, pag eva pahite, ayañ ca me mātā gilānā sâ ca anupāsikā. katham nu kho mayā paṭipajjitatban ti. bhagavato etam attham ārocesum. ||1|| anujānāmi bhikkhave sattannām sattāhakaraṇiyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmañerassa sāmañeriyā mātuyā ca pitussa ca. anujānāmi bhikkhave imesam sattannām sattāhakaraṇiyena appahite pi gantum, pag eva pahite. sattāham sannivatṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa mātā gilānā hoti. sâ ce puttassa santike dūtam pahiṇeyya, aham hi gilānā, āgacchatu meutto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivatṭo kātabbo. ||3|| idha pana bhikkhave bhi-

kkhussa pitā gilāno hoti. so ce puttassa santike dūtam pahiṇeyya, aham hi gilāno, āgacchatu meutto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivatṭo kātabbo. ||4|| idha pana bhikkhave bhi-kkhussa bhātā gilāno hoti. so ce bhātuno santike dūtam pahiṇeyya, aham hi gilāno, āgacchatu me bhātā, icchāmi bhātuno āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||5|| idha pana bhikkhave bhikkhussa bhaginī gilānā hoti. sā ce bhātuno santike dūtam pahiṇeyya, aham hi gilānā, āgacchatu . . . (=§ 5) . . . sattāham sannivatṭo kātabbo. ||6|| idha pana bhikkhave bhikkhussa nātako gilāno hoti. so ce bhikkhussa santike dūtam pahiṇeyya, aham hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||7|| idha pana bhikkhave bhikkhugatiko gilāno hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo 'ti. ||8|| 7||

tena kho pana samayena samghassa vihāro udriyati. aññatarena upāsakena araññe bhandam chedāpitam hoti. so bhikkhūnam santike dūtam pāhesi, sace bhaddantā tam bhandam avahareyyum, dajjāham tam bhandan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave samghakaraṇiyena gantum. sattāham sannivatṭo kātabbo 'ti. ||1|| 8||
vassāvāsabhānavāram nitthitam.

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū vālehi ubbālhā honti, gaṇhimsu pi paripātīmsu pi. bhagavato etam attham ārocesum. idha pana bhikkhave vassupagatā bhikkhū vālehi ubbālhā honti, gaṇhanti pi paripātentī pi. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū sirimsapehi ubbālhā honti, dasanti pi paripātentī pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ākotenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisācehi ubbālhā honti, āvisanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo agginā daddho hoti, bhikkhū piñdakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanām agginā daddham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo udakena vulho hoti, bhikkhū piñdakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanām udakena vulham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassā 'ti. ||4||9||

tena kho pana samayena aññatarasmim̄ ávāse vassupagatānam bhikkhūnam gāmo corehi vutthāsi. bhagavato etam attham̄ árocesum. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjittha. bhagavato etam attham̄ árocesum. anujānāmi bhikkhave yena bahutarā tena gantun ti. bahutarā assaddhā honti appasannā. bhagavato etam attham̄ árocesum. anujānāmi bhikkhave yena saddhā pasannā tena gantun ti. ||1||10||

tena kho pana samayena Kosalesu janapadesu aññatarasmim̄ ávāse vassupagatā bhikkhū na labhim̄su lūkhassa vā pāṇitassa vā bhojanassa yāvadattham̄ pāripūrim̄. bhagavato etam attham̄ árocesum. idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā pāṇitassa vā bhojanassa yāvadattham̄ pāripūrim̄. es' eva antarāyo 'ti pakkamitabbam̄. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā pāṇitassa vā bhojanassa yāvadattham̄ pāripūrim̄, na labhanti sappāyāni bhojanāni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā pāṇitassa vā bhojanassa yāvadattham̄ pāripūrim̄, labhanti sappāyāni

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā pañitassa vā bhojanassa yāvadattham pāripūrim, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti pañirūpam upatthākam. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatām bhikkhum itthi nimanteti : ehi bhante hiraññam vā te demi, suvañnam vā te demi, khettam vā t. d., vatthum vā t. d., gāvum vā t. d., gāvim vā t. d., dāsam vā t. d., dāsim vā t. d., dhītaram vā t. d. bhariyathāya, aham vā te bhariyā homi, aññam vā te bhariyam ānemīti. tatra ce bhikkhuno evam hoti : lahuparivattam kho cittam vuttam bhagavatā, siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagatām bhikkhum vesī nimanteti — la — thullakumāri nimanteti, pañdako nimanteti, fiñtakā nimantenti, rājāno nimantenti, corā nimantenti, dhuttā nimantenti : ehi bhante hiraññam vā te dema . . . dhītaram vā te dema bhariyathāya, aññam vā te bhariyam ānessāmā 'ti. tatra ce bhikkhuno evam hoti : lahuparivattam . . . vassacchedassa. idha pana bhikkhave vassupagato bhikkhu asāmikam nidhim passati. tatra ce bhikkhuno evam hoti : lahuparivattam . . . vassacchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū samghabhedāya parakkamante. tatra ce bhikkhuno evam hoti : garuko kho samghabhedo vutto bhagavatā, mā mayi sammukhibhūte samgho bhijjiti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu sunāti : sambahulā kira bhikkhū samghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu sunāti : amukasminm kira āvāse sambahulā bhikkhū samghabhedāya parakkamantīti. tatra ce bhikkhuno evam hoti : te kho me bhikkhū mittā, ty āham vakkhāmi : garuko kho āvuso samghabhedo vutto bhagavatā, māyasmantānam samghabhedo rucceitthā 'ti, karissanti me vacanam sussūsi-santi sotam odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu sunāti : amukasminm kira āvāse sambahulā bhikkhū samgha-

bhedâya parakkamantîti. tatra ce bhikkhuno evam hoti: te
 kho me bhikkhû na mittâ, api ca ye tesam mittâ te me mittâ,
 ty âham vakkhâmi, te vuttâ te vakkhanti: garuko . . .
 (=§ 6) . . . vassacchedassa. ||7|| idha pana bhikkhave
 vassupagato bhikkhu sunâti: amukasmim kira âvâse sambahu-
 lehi bhikkhûhi samgho bhinno 'ti. tatra ce bhikkhuno evam
 hoti: te kho me bhikkhû mittâ, ty âham vakkhâmi: garuko
 . . . (=§ 6) . . . vassacchedassa. ||8|| idha pana bhi-
 kkhave vassupagato bhikkhu sunâti: amukasmim kira âvâse
 sambahulehi bhikkhûhi samgho bhinno 'ti. tatra ce bhi-
 kkhuno evam hoti: te kho me bhikkhû na mittâ, api ca ye
 tesam mittâ te me mittâ, ty âham vakkhâmi, te vuttâ te va-
 kkhanti: garuko . . . (=§ 6) . . . vassacchedassa. ||9||
 idha pana bhikkhave vassupagato bhikkhu sunâti: amukas-
 mim kira âvâse sambahulâ bhikkhuniyo samghabhedâya pa-
 rakkamantîti. tatra ce bhikkhuno evam hoti: tâ kho me
 bhikkhuniyo mittâ, tâham vakkhâmi: garuko kho bhaginiyo
 samghabhedo vutto bhagavatâ, mâ bhaginînam samghabhedo
 ruccitthâ 'ti, karissanti me vacanam sussûssianti sotam oda-
 hissantiti, pakkamitabbam. anâpatti vassacchedassa. ||10||
 idha pana bhikkhave vassupagato bhikkhu sunâti: amu-
 kasmin kira âvâse sambahulâ bhikkhuniyo samghabhedaya
 parakkamantîti. tatra ce bhikkhuno evam hoti: tâ kho me
 bhikkhuniyo na mittâ, api ca yâ tâsam mittâ tâ me mittâ,
 tâham vakkhâmi, tâ vuttâ tâ vakkhanti: garuko . . .
 (=§ 10) . . . vassacchedassa. ||11|| idha pana bhikkhave
 vassupagato bhikkhu sunâti: amukasmim kira âvâse sampa-
 bulâhi bhikkhunihi samgho bhinno 'ti. tatra ce bhikkhuno
 evam hoti: tâ kho me bhikkhuniyo mittâ, tâham vakkhâmi:
 garuko . . . (=§ 10) . . . vassacchedassa. ||12|| idha pana
 bhikkhave vassupagato bhikkhu sunâti: amukasmim kira
 âvâse sambahulâhi bhikkhunihi samgho bhinno 'ti. tatra ce
 bhikkhuno evam hoti: tâ kho me bhikkhuniyo na mittâ, api
 ca yâ tâsam mittâ tâ me mittâ, tâham vakkhâmi, tâ vuttâ tâ
 vakkhanti: garuko . . . (=§ 10) . . . vassacchedassa.
 ||13||11|

tena kho pana samayena aññataro bhikkhu vaje vassam

upagantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vaje vassam upagantun ti. vajo vutthāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena vajo tena gantum ti. ||1|| tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupanāyikāya satthena gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave satthe vassam upagantun ti. tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupanāyikāya nāvāya gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave nāvāya vassam upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhasusire vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhasusire vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū rukkhavītabhiyā vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi migaluddakā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhavītabhiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū ajjhokāse vassam upagacchanti, deve vassante rukkhamūlam pi nimbakosam pi upadhāvanti. bhagavato etam attham ārocesum. na bhikkhave ajjhokāse vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū asenāsanakā vassam upagacchanti, sītena pi kilamanti uñhena pi kilamanti. bhagavato etam attham ārocesum. na bhikkhave asenāsanakena vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena bhikkhū chavakuṭikāya vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi chavadāhakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chavakuṭikāya vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||7|| tena kho pana samayena bhikkhū chatte vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chatte vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti.

||8|| tena kho pana samayena bhikkhū cātiyā vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi titthiyā 'ti. bhagavato etam atham ārocesum. na bhikkhave cātiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkatassā 'ti. ||9||12||

tena kho pana samayena Sāvatthiyā samghena katikā katā hoti antarā vassam na pabbājetabban ti. Visākhāya Migāramātuyā nattā bhikkhū upasam̄kamitvā pabbajjam yāci. bhikkhū evam āhamṣu: samghena kho āvuso kātikā katā antarā vassam na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassam vasanti, vassam vutthā pabbājessantiti. atha kho te bhikkhū vassam vutthā Visākhāya Migāramātuyā nattāram etad avocum: ehi dāni āvuso pabbājhāhiti. so evam āha: sac' āham bhante pabbajito assam, abhirameyyām' āham, na dān' āham bhante pabbajissāmiti. ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti: kathañ hi nāma ayyā evarūpam katikam karissanti na antarā vassam pabbājetabban ti, kam kālam dhammo na caritabbo 'ti. assosum kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā. atha kho te bhikkhū bhagavato etam atham ārocesum. na bhikkhave evarūpā katikā kātabbā antarā vassam na pabbājetabban ti. yo kareyya, āpatti dukkaṭassā 'ti. ||2||13||

tena kho pana samayena āyasmatā Upanandena Sakya-puttena rañño Pasenadissa Kosalassa vassavāso paṭisutto hoti purimikāya. so tam āvāsam gachhanto addasa antarā magge dve āvāse bahucīvarake, tassa etad ahosi: yam nūnāham imesu dvīsu āvāsesu vassam vaseyyam, evam me bahu cīvaram uppajjissatiti. so tesu dvīsu āvāsesu vassam vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti: kathañ hi nāma ayyo Upanando Sakyaputto amhākam vassavāsam paṭisunitvā visamvādессati. nanu bhagavatā anekapariyāyena musavādo garahito, musavādā veramanī pasatthā 'ti. ||1|| assosum kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathañ hi nāma

âyasmâ Upanando Sakyaputto rañño Pasenadissa Kosalassa vassâvâsam pañisunitvâ visamvâdessim. nanu bhagavatâ anekapariyâyena musâvâdo garahito, musâvâdâ veramanî pasatthâ 'ti. ||2|| atha kho te bhikkhû bhagavato etam attham ârocesum. atha kho bhagavâ etasmiñ nidâne bhikkhusamgham sannipâtâpetvâ âyasmantam Upanandam Sakyaputtam pañipucchi: saccam kira tvam Upananda rañño Pasenadissa Kosalassa vassâvâsam pañisunitvâ visamvâdesitî. saccam bhagavâ. vigarahi buddho bhagavâ: katham hi nâmam tvam moghapurisa rañño Pasenadissa Kosalassa vassâvâsam pañisunitvâ visamvâdessim. nanu mayâ moghapurisa anekapariyâyena musâvâdo garahito musâvâdâ veramanî pasatthâ. n' etam moghapurisa appasannânâm vâ pasâdâya — la — vigarhitvâ dhammikatham katvâ bhikkhû âmantesi: ||3|| idha pana bhikkhave bhikkhunâ vassâvâso pañissuto hoti purimikâyâ. so tam âvâsam gacchanto passati antarâ magge dve âvâse bahucîvarake, tassa evam hoti: yam nûnâham imesu dvîsu âvâsesu vassam vaseyyam, evam me bahum cîvaram uppajjissatîti. so tesu dvîsu âvâsesu vassam vasati. tassa bhikkhave bhikkhuno purimikâ ca na paññâyati pañissave ca âpatti dukkaṭassa. ||4|| idha pana bhikkhave bhikkhunâ vassâvâso pañissuto hoti purimikâya. so tam âvâsam gacchanto bahiddhâ uposatham karoti, pâtipadena vihâram upeti senâsanam paññâpeti pâniyam paribhojaniyam upatthâpeti parivenam sammajjati, so tadah' eva akaranîyo pakkamati. tassa bhikkhave bhikkhuno purimikâ ca na paññâyati pañissave ca âpatti dukkaṭassa. idha pana ... (=§ 5) ... so tadah' eva sakaranîyo pakkamati. tassa bhikkhave bhikkhuno purimikâ ca na paññâyati pañissave ca âpatti dukkaṭassa. ||5|| idha pana ... so dvîhatîham vasitvâ akaranîyo pakkamati. tassa bhikkhave bhikkhuno purimikâ ca na paññâyati pañissave ca âpatti dukkaṭassa. idha pana ... so dvîhatîham vasitvâ sakaranîyo pakkamati. tassa bhikkhave bhikkhuno purimikâ ca na paññâyati pañissave ca âpatti dukkaṭassa. idha pana ... so dvîhatîham vasitvâ sattâhakaranîyena pakkamati. so tam sattâham bahiddhâ vîtinâmeti. tassa bhikkhave bhikkhuno purimikâ ca na paññâyati pañissave ca âpatti dukkaṭassa. idha pana ... so dvîhatîham vasitvâ sattâhakaranîyena pakkamati.

mati. so tam sattāham anto sannivat̄tam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyatī paṭissave ca anāpatti. ||6|| idha pana . . . so sattāham anāgatāya pavāranāya sakaraṇīyo pakkamati. āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyatī paṭissave ca anāpatti. ||7|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya. so tam āvāsam gantvā uposathām karoti, pātipadena vihāram upeti senāsanam paññāpetī pāniyam paribhojaniyam upat̄thāpetī parivenam sammajjati. so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyatī paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tadah' eva sakaraṇīyo pakkamati — la — so dvihatīham vasitvā akaraṇīyo pakkamati — la — so dvihatīham vasitvā sakaraṇīyo pakkamati — la — so dvihatīham vasitvā sattāhakaraṇīyenā pakkamati. so tam sattāham bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyatī paṭissave ca āpatti dukkaṭassa. ||9|| so dvihatīham vasitvā sattāhakaraṇīyenā pakkamati. so tam sattāham anto sannivat̄tam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyatī paṭissave ca anāpatti. so sattāham anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya. so tam āvāsam gacchanto bahiddhā uposathām karoti, pātipadena vihāram upeti senāsanam paññāpetī pāniyam paribhojaniyam upat̄thāpetī parivenam sammajjati. so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyatī paṭissave ca āpatti dukkaṭassa. idha pana . . . (*the whole passage is identical with § 5-10; read instead of purimikā and purimikāya: pacchimikā and pacchimikāya, instead of anāgatāya pavāranāya: anāgatāya komudiyā cātumāsiniyā*) . . . paṭissave ca anāpattīti. ||11||**14**||

vassupanāyikakkhandhako tatiyo.

tassa uddānam :

upagantum, kadā c' eva, kati, antarā vassa ca,
na icchanti ca, sañcicca, ukkaddhitum, upāsako,

gilāno, mātā ca, pitā, bhātā ca, athā nātako,
 bhikkhugatiko, vihāro, vālā cāpi, sirimsapā,|
 corā c' eva, pisācā ca, daddho, tadubhayena ca,
 vulho dakena, vutthāsi, bahutarā ca, dāyakā,|
 lūkhapanītasappāya-bhesajj'-upaṭṭhakena ca,
 itthi, vesī, kumārī ca, pañdako, nātakena ca,|
 rājā, corā, dhuttā, nidhi, bhedā, atthavidhena ca,
 5 vajā, satthā ca, nāvā ca, susire, viṭabhāya ca,|
 ajjhokāse vassāvāso, asenāsanakena ca,
 chavakuṭikā, chatte ca, cāṭiyā ca upenti te,|
 katikā, paṭisunitvā, bahiddhā ca uposathā,
 purimikā, pacchimikā, yathānayena yojaye,|
 akaranīyo pakkamati, sakaranīyo tath' eva ca,
 dvīhatihā ca puna, sattāhakaranīyena ca,|
 sattāhanāgatā c' eva, āgaccheyya na eyya vā,
 vatthuddāne antarikā tantimaggam nisāmaye 'ti.|
 imamhi khandhake vatthu dvepaññāsa.

M A H Â V A G G A .

IV.

Tena samayena buddho bhagavā Sāvatthiyām viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā sandīṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmīm āvāse vassam upagacchiṁsu. atha kho tesam bhikkhūnam etad ahosi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||1|| atha kho tesam bhikkhūnam etad ahosi: sace kho mayam aññamaññam n' eva ālapeyyāma na sallapeyyāma, yo paṭhamām gāmato piṇḍāya paṭikkameyya, so āsanam paññāpeyya, pādodakam pādapīṭham pādakathalikam upanikkhipeyya, avakkārapātīm dhovitvā upaṭṭhāpeyya, pāniyam paribhojanīyam upaṭṭhāpeyya, ||2|| yo pacchā gāmato piṇḍāya paṭikkameyya, sac' assa bhuttāvaseso, sace ākañkheyya, bhuñjeyya, no ce ākañkheyya, appaharite vā chaddeyya appāṇake vā udake opilāpeyya, so āsanam uddhareyya, pādodakam pādapīṭham pādakathalikam paṭisāmeyya, avakkārapātīm dhovitvā paṭisāmeyya, pāniyam paribhojanīyam paṭisāmeyya, bhattaggam sammajjeyya, ||3|| yo passeyya pāniyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upaṭṭhāpeyya, sac' assa avisayham hatthavikārena, dutiyam āmantetvā hatthavilañghakena upaṭṭhāpeyya, na tv eva tappaceyā vācam bhindeyya, evam kho mayam samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||4|| atha kho te bhikkhū aññamaññam n' eva ālapim̄su na sallapim̄su. yo paṭhamām gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapīṭham pādakathalikam upanikkhipati, avakkārapātīm dhovitvā upaṭṭhāpeti, pāniyam paribhojanīyam upa-

tthâpeti. ||5|| yo pacchâ gâmato piñdâya pañkkamati, sace hoti bhuttâvaseso, sace âkañkhati, bhuñjati, no ce âkañkhati, appaharite vâ chaddeti appâñake vâ udake opilâpeti, so âsanam uddharati pâdodakam pâdapîtham pâdakathalikam pañsâmeti, avakkârapâtîm dhovitvâ pañsâmeti, pâniyam pari-bhojaniyam pañsâmeti, bhattagganam sammajjati. ||6|| yo passati pâniyaghañtam vâ paribhojaniyaghañtam vâ vaccaghañtam vâ rittam tucchañ, so upaññhâpeti. sac' assa hoti avisayham hatthavikârena, dutiyam âmantetvâ hatthavilañghakena upaññhâpeti, na tv eva tappaccayâ vâcam bhindati. ||7|| âciññam kho pan' etam vassam vutthânam bhikkhûnam bhagavantam dassanâya upasamñkamitum. atha kho te bhikkhû vassam vutthâ temâsaccayena senâsanam samsâmetvâ pattacivaram âdâya yena Sâvatthî tena pakkamînsu. anupubbena yena Sâvatthî Jetavanam Anâthapindikassa ârâmo, yena bhagavâ ten' upasamñkamînsu, upasamñkamitvâ bhagavantam abhivâdetvâ ekamantam nisidînsu. âciññam kho pan' etam buddhânam bhagavantânam âgantukehi bhikkhûhi saddhim pañsammoditum. ||8|| atha kho bhagavâ te bhikkhû etad avoca: kacci bhikkhave khamanîyam, kacci yâpanîyam, kacci samaggâ sammodamânâ avivadamânâ phâsukam vassam vasittha na ca piñdakena kilamitthâ 'ti. khamanîyam bhagavâ, yâpanîyam bhagavâ, samaggâ ca mayam bhante sammodamânâ avivadamânâ phâsukam vassam vasimhâ na ca piñdakena kilamimhâ 'ti. ||9|| jânantâpi tathâgatâ pucchanti, jânantâpi na pucchanti, kâlam viditvâ pucchanti, kalam viditvâ nâ pucchanti, atthasamñhitam tathâgatâ pucchanti no anatthasamñhitam, anatthasamñhite setughâto tathâgatânam. dvîhi âkârehi buddhâ bhagavanto bhikkhû pañipuchchanti, dhammam vâ desessâma, sâvâkânam vâ sikkhâpadam paññâpessâmâ 'ti. atha kho bhagavâ te bhikkhû etad avoca: yathâkatham pana tumhe bhikkhave samaggâ sammodamânâ avivadamânâ phâsukam vassam vasittha na ca piñdakena kilamitthâ 'ti. ||10|| idha mayam bhante sambâhulâ sanditthâ sambhattâ bhikkhû Kosalesu janapadesu aññatarasmim âvâse vassam upagacchimhâ, tesam no bhante amhâkam etad ahosi: kena nu kho mayam upâyena samaggâ sammodamânâ avivadamânâ phâsukam vassam vaseyyâma na

ca piñdakena kilameyyāmā 'ti. tesam no bhante amhākam etad ahosi: sace kho mayam . . . evam kho mayam samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piñdakena kilameyyāmā 'ti. atha kho mayam bhante aññamaññam n' eva ālapimhā na sallapimhā. yo pañhamam gāmato piñdāya patikkamati, so āsanam paññāpeti, pādodakam . . . vācam bhindati. evam kho mayam bhante samaggā sammodamānā avivadamānā phāsukam vassam vasimhā na ca piñdakena kilamimhā 'ti. ||11|| atha kho bhagavā bhikkhū āmantesi: aphāsuñ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti patijānanti, pasusamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti patijānanti, elakasamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti patijānanti, pamattasamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti patijānanti. katham hi nām' ime bhikkhave moghapurisā mūgabbatañ titthiyasamādānam samādiyissanti. ||12|| n' etam bhikkhave appasannānam vā pasādāya. vigarahitvā dhammadikatham katvā bhikkhū āmantesi: na bhikkhave mūgabbatam titthiyasamādānam samādiyitabbam. yo samādiyeyya, āpatti dukkātassa. anujānāmi bhikkhave vassam vutthānam bhikkhūnam tīhi thānehi pavāretum ditthena vā sutena vā parisañkāya vā. sā vo bavissati aññamaññānulomatā āpattivutthānatā vinayapurekkhāratā. ||13|| evañ ca pana bhikkhave pavāretabbam. vyattena bhikkhunā pañibalena samgho ñāpetabbo: suñātu me bhante samgho. ajja pavārañā. yadi samghassa pāttakallam samgho pavāreyyā 'ti. therena bhikkhunā ekāmsam uttarāsañgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo: samgham āvuso pavāremi ditthena vā sutena vā parisañkāya vā, vadantu mām āyasmanto anukampam upādāya, passanto pañkarissāmi. dutiyam pi . . . tatiyam pi āvuso samgham pavāremi ditthena vā sutena vā parisañkāya vā, vadantu mām āyasmanto anukampam upādāya, passanto pañkarissāmīti. navakena bhikkhunā ekāmsam uttarāsañgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo: samgham bhante pavāremi

ditthena vā . . . dutiyam pi . . . tatiyam pi . . . passanto patikarissāmīti. ||14||1||

tena kho pana samayena chabbaggyā bhikkhū there-su bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsaneshu acchanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathām hi nāma chabbaggyā bhikkhū theresu bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsaneshu acchissantīti. atha kho te bhikkhū bhagavato etam atthām ārocesum. saccam kira bhikkhave chabbaggyā bhikkhū theresu . . . acchantīti. saccam bhagavā. vigarahi buddho bhagavā: kathām hi nāma te bhikkhave moghapurisā theresu . . . acchissantīti. n' etam bhikkhave appasannānam vā pasādāya. vigarahitvā dhammikathām katvā bhikkhū āmantesi: na bhikkhave theresu bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsaneshu acchitabbam. yo accheyya, āpatti dukkaṭassa. anujānāmi bhikkhave sabbeh' eva ukkuṭikam nisinnehi pavāretun ti. ||1|| tena kho pana samayena aññataro thero jarādubbalo yāva sabbe pavārentiti ukkuṭikam nisinno ḡamayamāno mucchito papati. bhagavato etam atthām ārocesum. anujānāmi bhikkhave tadantarā ukkuṭikam nisiditum yāva pavāreti, pavāretvā āsane nisiditun ti. ||2||2||

atha kho bhikkhūnam etad ahosi: kati nu kho pavāraṇā 'ti. bhagavato etam atthām ārocesum. dve 'mā bhikkhave pavāraṇā cātuddasikā pannarasikā ca. imā kho bhikkhave dve pavāraṇā 'ti. ||1|| atha kho bhikkhūnam etad ahosi: kati nu kho pavāraṇakammānīti. bhagavato etam atthām ārocesum. cattār' imāni bhikkhave pavāraṇakammāni, adhammena vaggam pavāraṇakammam . . . (= II. 14. 2, 3. *Read pavāraṇakammam instead of uposathakammam*) . . . sikkhitabban ti. ||2|| atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṅgho pavāressatīti. evam vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pavāraṇam dātum. evañ ca pana bhikkhave dātabbā. tena gilānena bhikkhunā ekam

bhikkhum upasam̄kamityā ekam̄sam̄ uttarāsaṅgam̄ karitvā ukkuṭikam̄ nisiditvā añjaliṁ paggahetvā evam assa vacanīyo : pavāraṇam̄ dammi, pavāraṇam̄ me hara, mam' atthāya pavārehiti. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāraṇā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāraṇā. ||3|| evam̄ ce tam̄ labhetha, icc etam̄ kusalam̄. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā pīṭhena vā samghamajjhe ānetvā pavāretabbam̄. sace bhikkhave gilānupatṭhākānam̄ bhikkhūnam evam̄ hoti : sace kho mayam gilānam̄ thānā cāvessāma, ābādho vā abhivāḍhissati kālam̄kiriyā vā bhavissatīti, na bhikkhave gilāno thānā cāvetabbo, samghena tathā gantvā pavāretabbam̄, na tv eva vaggena samghena pavāretabbam̄. pavāreyya ce, āpatti dukkaṭassa. ||4|| pavāraṇāhārako ce bhikkhave di-nnāya pavāraṇāya . . . (= II. 22. 3, 4. *Read* pavāraṇā, pavāraṇāya, pavāraṇāhārako *instead of* pārisuddhi, pāri-suddhiyā, pārisuddhihārako) . . . pavāraṇāhārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadahu pavāraṇāya pavāraṇam̄ dentena chandam pi dātum santi samghassa karaṇīyan ti. ||5||3||

tena kho pana samayena aññataram̄ bhikkhum tadahu pavāraṇāya niñatakā gañhimsu. bhagavato etam̄ attham̄ arocesum̄. idha pana bhikkhave bhikkhum tadahu pavāraṇāya niñatakā gañhanti. te niñatakā bhikkhūhi evam assu vacanīyā : iñgha tumhe āyasmanto imam̄ bhikkhum muhuttam̄ muñca-tha yāvāyam bhikkhu pavāretīti. ||1|| evam̄ ce tam̄ labhetha, icc etam̄ kusalam̄, no ce labhetha, te niñatakā bhikkhūhi evam̄ assu vacanīyā : iñgha tumhe āyasmanto muhuttam̄ ekam-antam̄ hotha yāvāyam bhikkhu pavāraṇam̄ detīti. evam̄ ce tam̄ labhetha, icc etam̄ kusalam̄, no ce labhetha, te niñatakā bhikkhūhi evam̄ assu vacanīyā : iñgha tumhe āyasmanto imam̄ bhikkhum muhuttam̄ nissimam̄ netha yāva samgho pavāretīti. evam̄ ce tam̄ labhetha, icc etam̄ kusalam̄, no ce labhetha, na tv eva vaggena samghena pavāretabbam̄. pavāreyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhum tadahu pavāraṇāya rājāno gañhanti, corā ga-

hanti, dhuttā gañhanti, bhikkhū paccatthikā gañhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacaniyā: iñgha . . . (comp. § 1. 2) . . . na tv eva vaggena samghena pavârettabbam. pavâreyya ce, ápatti dukkaṭassā 'ti. ||3|| 4||

tena kho pana samayena aññatarasmim âvâse tadahu pavârañâya pañca bhikkhū viharanti. atha kho tesam bhikkhûnam etad ahosi: bhagavatâ paññattam samghena pavâretabban ti, mayañ c' amhâ pañca janâ. katham nu kho amhehi pavâretabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pañcannam samghe pavâretun ti. ||1|| tena kho pana samayena aññatarasmim âvâse tadahu pavârañâya cattâro bhikkhû viharanti. atha kho tesam bhikkhûnam etad ahosi: bhagavatâ anuññatam pañcannam samghe pavâretum, mayañ c' amhâ cattâro janâ. katham nu kho amhehi pavâretabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave catunnam aññamaññam pavâretun. ||2|| evañ ca pana bhikkhave pavâretabbam: vyattena bhikkhunâ pañibalena te bhikkhûññapetabbâ: sunantu me âyasmanto. ajja pavârañâ. yad' âyasmantânâm pattakallam mayam aññamaññam pavâreyyâmâ 'ti. therena bhikkhunâ ekâmsam uttarâsañgam karitvâ ukkuṭikam nisiditvâ añjalam paggahetvâ te bhikkhû evam assu vacaniyâ: aham âvuso âyasmante pavâremi ditthena vâ sutena vâ parisañkaya vî, vadantu mam âyasmanto anukampam upâdâya, passanto pañikarissâmi. dutiyam pi . . . tatiyam pi âvuso . . . pañikarissâmîti. navakena bhikkhunâ ekâmsam uttarâsañgam karitvâ ukkuṭikam nisiditvâ añjalam paggahetvâ te bhikkhû evam assu vacaniyâ: aham bhante âyasmante pavâremi ditthena vâ . . . dutiyam pi . . . tatiyam pi . . . pañikarissâmîti. ||3|| tena kho pana samayena aññatarasmim âvâse tadahu pavârañâya tayo bhikkhû viharanti. atha kho tesam bhikkhûnam etad ahosi: bhagavatâ anuññatam pañcannam samghe pavâretum, catunnam aññamaññam pavâretum, mayañ c' amhâ tayo janâ. katham nu kho amhehi pavâretabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave tiñannam aññamaññam pavâretum. evañ ca pana bhikkhave pavâretabbam. vyattena . . . (= § 3)

... paṭikarissāmīti. ||4|| tena kho pana samayena aññata-rasmīm āvāse tadahu pavāraṇāya dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññātam pañcannam samghe pavāretum, catunnam aññamaññam pavāretum, tiṇṇannam aññamaññam pavāretum, mayañ c' amhā dve janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dvinnam aññamaññam pavāretum. ||5|| evañ ca pana bhikkhave pavāretabbam. therena bhikkhunā ekamsam uttarā-saṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā navo bhikkhu evam assa vacanīyo: aham āvuso āyasmantam pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadatu mām āyasmā anukampam upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmīti. navakena bhikkhunā ekamsam . . . paggahetvā thero bhikkhu evam assa vacanīyo: aham bhante āyasmantam pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmīti. ||6|| tena kho pana samayena aññatarasmīm āvāse tadahu pavāraṇāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātam pañcannam samghe pavāretum, catunnam aññamaññam pavāretum, tiṇṇannam aññamaññam pavāretum, dvinnam aññamaññam pavāretum, ahañ c' amhi ekako. katham nu kho mayā pavāretabban ti. bhagavato etam attham ārocesum. ||7|| idha pana bhikkhave aññatarasmīm āvāse tadahu pavāraṇāya eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upaṭṭhānasālāya vā maṇḍape vā rukkhamūle vā, sa deso sammajjivtvā pāniyam paribhojaniyam upaṭṭhāpetvā āsanam paññāpetvā padipam katvā nisidtabbam. sace aññe bhikkhū ḡacchanti, tehi saddhim pavāretabbam, no ce ḡacchanti, ajja me pavāraṇā 'ti adhitṭhātabbam. no ce adhitṭhaheyya, āpatti dukkaṭassa. ||8|| tatra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāraṇam āharitvā catūhi samghe pavāretabbam. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pavāraṇam āharitvā tīhi aññamaññam pavāretabbam. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāraṇam āharitvā dvīhi aññamaññam pavārettabbam. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāraṇam āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti. ||9||5||

tena kho pana samayena aññataro bhikkhu tadahu pavāraṇāya āpattim āpanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na sāpattikena pavārettabban ti, ahañ c' amhi āpattim āpanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. idha pana . . . (comp. II. 27. 1, 2. *Read* tadahu pavāraṇāya instead of tadah' uposathe) . . . patikarissāmīti vatvā pavārettabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo 'ti. ||1|| tena kho pana samayena aññataro bhikkhu pavāraṇamāno āpattim sarati. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na sāpattikena pavārettabban ti, ahañ c' amhi āpattim āpanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu pavārayamāno āpattim sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacanīyo: aham āvuso itthannāmam āpattim āpanno, ito vuṭṭhahitvā tam āpattim patikarissāmīti vatvā pavārettabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo. ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyā vematiko hoti. tena bhikkhave bhikkhunā . . . (comp. II. 27. 4-8) . . . patikarissatīti vatvā pavārettabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo 'ti. ||3||6||
paṭhamabhāṇavāram niṭṭhitam.

tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatimsu pañca vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasasaññino vaggā samaggasaññino pavāresum. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū ḡacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atirekā vā, te na jānanti ath' aññe ávāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti. tehi pavāriyamāne ath' aññe ávāsikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. ||2|| idha pana bhikkhave aññatarasmiñ ávāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe ávāsikā bhikkhū ágacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. idha pana bhikkhave aññatarasmiñ ávāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe ávāsikā bhikkhū ágacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. ||3|| idha pana bhikkhave aññatarasmiñ ávāse tadahu pavāraṇāya . . . tehi pavāritamatte ath' aññe ávāsikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe ávāsikā bhikkhū ágacchanti samasamā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe ávāsikā bhikkhū ágacchanti thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. ||4|| idha pana . . . tehi pavāritamatte avuṭṭhitāya parisāya ath' aññe . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ekaccāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte sabbāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. ||5||
 anāpattipannarasakam niṭṭhitam. ||7||

idha pana bhikkhave aññatarasmiñ ávāse tadahu pavāraṇāya sambahulā ávāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe ávāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti. tehi pavāriyamāne ath' aññe ávāsikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam ápatti dukkatassa. ||1|| idha pana . . . tehi pavāriyamāne ath' aññe ávāsikā

bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2|| idha pana . . . tehi pavāritamatte — la — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||3||
vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2||
vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappaṭīti kukkuccapakatā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2||

kukkuccapakatāpannarasakam niṭṭhitam. ||10||

idha pana bhikkhave aññatarasmim āvāse tadahu pavā-

ranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam apatti thullaccayassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3. *Read* āpatti thullaccayassa instead of āpatti dukkaṭassa; in the case of āgacchanti samasamā *read* pavāritā supavāritā, avasesehi pavāretabbam) . . . tesam santike pavāretabbam, pavāritānam apatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||1||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmiṁ āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosimam okkamantiti. te jānanti aññe āvāsikā bhikkhū antosimam okkantā 'ti. te passanti aññe āvāsike bhikkhū antosimam okkamante. te passanti aññe āvāsike bhikkhū antosimam okkante. te suṇanti aññe āvāsikā bhikkhū antosimam okkamantiti. te suṇanti aññe āvāsikā bhikkhū antosimam okkantā 'ti. āvāsikena āvāsikā eka-satapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikastāni honti. ||1||12||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddasso hoti, āgantukānam pannaraso . . . (= II. 32. 1-33, 5. *Read* pavāretabbam, pavārenti, tadahu pavāraṇāya instead of uposatho kātabbo, uposatham karonti, tadah' uposathe) . . . ajj' eva gantun ti. ||1||13||

na bhikkhave bhikkhuniyā nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na bhikkhave sikkhamānāya, na sāmañerassa, na sāmañeriyā, na sikkham paccakkhātakassa, na antimavaithum ajjhāpannakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukka-

tassa. ||1|| na āpattiyā adassane ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhammo kāretabbo. na āpattiyā appaṭikamme ukkhittakassa, na pāpikāya dīṭhiyā appaṭinissaggē ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhammo kāretabbo. ||2|| na pañḍakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na theyyasamvāsakassa, na titthiyapakkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunidūsa-kassa, na samghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pavāraṇādānena pavāretabbam aññatra avutṭhitāya parisāya. na ca bhikkhave apavāraṇāya pavāretabbam aññatra samghasāmaggiyā 'ti. ||4|| 14 ||

tena kho pana samayena Kosalesu janapadesu aññata-rasmim āvāse tadahu pavāraṇāya savarabhayakam ahosi. bhikkhū nāsakkhiṁsu tevācikam pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave dvevācikam pavāretun ti. bālhataram savarabhayakam ahosi. bhikkhū nāsakkhiṁsu dvevācikam pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave ekavācikam pavāretun ti. bālhataram savarabhayakam ahosi. bhikkhū nāsakkhiṁsu ekavācikam pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave samāna-vassikam pavāretun ti. ||1|| tena kho pana samayena aññatarasmiṁ āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti. atha kho tesam bhikkhūnam etad ahosi: manussehi dānam dentehi yebhuyyena ratti khepitā. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, aṭhāyam ratti vibhāyissati. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam attham ārocesum. ||2|| idha pana bhikkhave aññatarasmiṁ āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnam evam hoti: manussehi . . . vibhāyissatīti, vyattena bhikkhunā paṭibalena samgho niṭṭapetabbo: sunātu me bhante samgho. manussehi

dānam dentehi yebhuyyena ratti khepitā. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam ratti vibhāyissati. yadi samghassa pattakallam, samgho dvevācikam ekavācikam samānavassikam pavāreyyā 'ti. ||3|| idha pana bhikkhave aññatarasmīm āvāse tadahu pavāraṇāya bhikkhūhi dhammam bhaṇantehi suttantikehi suttantam samgāyantehi vinayadharehi vinayam vinicchinantehi dhammakathikehi dhammam sâkacchantehi bhikkhūhi kalaham karontehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnam evam hoti: bhikkhūhi kalaham karontehi yebhuyyena ratti khepitā. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam ratti vibhāyissatī, vyattena bhikkhunā paṭibalena samgho nāpetabbo: suṇātu me bhante samgho. bhikkhūhi kalaham . . . khepitā. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam ratti vibhāyissati. yadi samghassa pattakallam, samgho dvevācikam ekavācikam samānavassikam pavāreyyā 'ti. ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmiñ āvāse tadahu pavāraṇāya mahā bhikkhusamgho sannipatito hoti parittañ ca anovassikam hoti mahā ca megho uggato hoti. atha kho tesam bhikkhūnam etad ahosi: ayam kho mahā bhikkhusamgho sannipatito parittañ ca anovassikam mahā ca megho uggato. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam megho pavassissati. kathampu kho amhehi paṭipajjitabban ti. bhagavato etam athaṁ ārocesum. ||5|| idha pana bhikkhave aññatarasmiñ āvāse tadahu pavāraṇāya mahā bhikkhusamgho sannipatito hoti parittañ ca anovassikam hoti mahā ca megho uggato hoti. tatra ce bhikkhūnam evam hoti: ayam kho mahā . . . (= § 5) . . . pavassissatī, vyattena bhikkhunā paṭibalena samgho nāpetabbo: suṇātu me bhante samgho. ayam mahā . . . pavassissati. yadi samghassa pattakallam, samgho dvevācikam ekavācikam samānavassikam pavāreyyā 'ti. ||6|| idha pana bhikkhave aññatarasmiñ āvāse tadahu pavāraṇāya rājantarāyo hoti — la — corantarāyo h., agyantarāyo h., udakant. h., manussant. h., amanussant. h., vâlant. h., sirimsapant. h., jîvitant. h., brahmacariyanta-rāyo hoti. tatra ce bhikkhūnam evam hoti: ayam kho brah-

macariyantarâyo. sace samgho tevâcikam pavâressati, apavârito 'va samgho bhavissati, athâyam brahmamacariyantarâyo bhavissatiti, vyattena bhikkhunâ pañibalena samgho ñâpetabbo: sunâtu me bhante samgho. ayam brahmamacariyantarâyo. sace samgho tevâcikam pavâressati, apavârito 'va samgho bhavissati, athâyam brahmamacariyantarâyo bhavissati. yadi samghassa pattakallam, samgho dvevâcikam eka-vâcikam samânavassikam pavâreyyâ 'ti. ||7||15||

tena kho pana samayena chabbaggyâ bhikkhû sâ-pattikâ pavârenti. bhagavato etam atham ârocesum. na bhikkhave sâpattikena pavâretabbam. yo pavâ-reyya, âpatti dukkatassa. anujânâmi bhikkhave yo sâpattiko pavâreti, tassa okâsam kârâpetvâ âpattiya codetunti. ||1|| tena kho pana samayena chabbaggyâ bhikkhû okâsam kârâpiyamânâ na icchanti okâsam kâtum. bhagavato etam atham ârocesum. anujânâmi bhikkhave okâsam akarontassa pavâranam thapetum. evañ ca pana bhikkhave thapetabbâ. tadahu pavâranâya cátuddase vâ pannarase vâ tasmin puggale sammukhîbhûte samghamajhe udâharitabbam: sunâtu me bhante samgho. itthan-nâmo puggalo sâpattiko, tassa pavâranam thapemi, na tasmin sammukhîbhûte pavâretabban ti thapitâ hoti pavâranâ 'ti. ||2|| tena kho pana samayena chabbaggyâ bhikkhû pur' amhâkam pesalâ bhikkhû pavâranam thapenti-ti patigacc' eva suddhânam bhikkhûnam anâpattikânam avatthusmim akârane pavâranam thapenti pavâritânam pi pavâranam thapenti. bhagavato etam atham ârocesum. na bhikkhave suddhânam bhikkhûnam anâpattikânam avatthusmim akârane pavâranâ thapetabbâ. yo thapeyya, âpatti dukkatassa. na bhikkhave pavâritânam pi pavâranâ thapetabbâ. yo thapeyya, âpatti dukkatassa. ||3|| evam kho bhikkhave thapitâ hoti pavâranâ, evam atthapitâ. kathañ ca bhikkhave atthapitâ hoti pavâranâ. tevâcikâya ce bhikkhave pavâranâya bhâsitâya lapitâya pariyoositâya pavâranam thapeti, atthapitâ hoti pavâranâ. dvevâcikâya ce bhikkhave, ekavâcikâya ce bhikkhave, samânavassikâya ce bhikkhave pavâranâya bhâsitâya lapitâya pariyoositâya pavâranam thapeti,

atthapitā hoti pavāraṇā. evam kho bhikkhave atthapitā hoti pavāraṇā. ||4|| kathañ ca bhikkhave ṭhapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya pariyositāya pavāraṇam ṭhapesi, ṭhapitā hoti pavāraṇā. dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya apariyositāya pavāraṇam ṭhapesi, ṭhapitā hoti pavāraṇā. evam kho bhikkhave ṭhapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam ṭhapesi. tam ce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā aparisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaājivo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam dātun ti, alam bhikkhu, mā bhaṇḍanam mā kalaham mā viggaham mā vivādan ti omadditivā saṅghena pavāretabbam. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam ṭhapesi. tam ce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā pari-suddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaājivo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam dātun ti, alam bhikkhu . . . pavāretabbam. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam ṭhapesi. tam ce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro aparisuddhaājivo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam dātun ti, alam bhikkhu . . . pavāretabbam. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam ṭhapesi. tam ce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro parisuddhaājivo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam dātun ti, alam bhikkhu . . . pavāretabbam. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam ṭhapesi. tam ce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro parisuddhaājivo pañdito vyatto paṭibalo anuyuñjiyamāno anuyogam dātun ti, so evam assa vacanīyo : yam kho tvam āvuso imassa bhikkhuno pavāraṇam ṭhapesi, kimhi nam ṭhapesi, sīlavipattiyā ṭhapesi, ācāravipattiyā ṭhapesi,

ditthivipattiya thapesiti. ||10|| so ce evam vadeyya: silavipattiya thapemi, acāravip. th., ditthivip. thapemīti, so evam assa vacanīyo: jānāti panāyasmā silavipattim, jānāti acāravipattim, jānāti ditthivipattin ti. so ce evam vadeyya: jānāmi kho aham āvuso silavipattim, jānāmi acāravipattim, jānāmi ditthivipattin ti, so evam assa vacanīyo: katamā panāvuso silavipatti, katamā acāravipatti, katamā ditthivipattitī. ||11|| so ce evam vadeyya: cattāri ca pārājikāni terasa samghādisesā ayam silavipatti, thullaccayam pācittiyam pātidesanīyam dukkaṭam dubbhāsitam ayam acāravipatti, micchāditthi antaggālikā ditthi ayam ditthivipattitī, so evam assa vacanīyo: yam kho tvam āvuso imassa bhikkhuno pavāraṇam thapesi, ditthena thapesi, sutena thapesi, parisañkāya thapesiti. ||12|| so ce evam vadeyya: ditthena vā thapemi, sutena vā thapemi, parisañkāya vā thapemīti, so evam assa vacanīyo: yam kho tvam āvuso imassa bhikkhuno ditthena pavāraṇam thapesi, kim te dittham, kinti te dittham, kadā te dittham, kattha te dittham, pārājikam ajjhāpajjanto dittho, thullaccayam pācittiyam pātidesanīyam dukkaṭam dubbhāsitam ajjhāpajjanto dittho, kattha ca tvam ahosi, kattha cāyam bhikkhu ahosi, kim ca tvam karosi, kim cāyam bhikkhu karotīti. ||13|| so ce evam vadeyya: na kho aham āvuso imassa bhikkhuno ditthena pavāraṇam thapemi, api ca sutena pavāraṇam thapemīti, so evam assa vacanīyo: yam kho tvam āvuso imassa bhikkhuno sutena pavāraṇam thapesi, kim te sutam, kinti te sutam, kadā te sutam, kattha te sutam, pārājikam ajjhāpanno 'ti sutam, samghādisesam ajjhāpanno 'ti sutam, thullaccayam pācittiyam pātidesanīyam dukkaṭam dubbhāsitam ajjhāpanno 'ti sutam, bhikkhussa sutam, bhikkhuniyā s., sikkhamānāya s., sāmañerassa s., sāmañeriyā s., upāsakassa s., upāsikāya s., rājūnam s., rājamahāmattānam s., titthiyānam s., titthiyasāvakānam sutan ti. ||14|| so ce evam vadeyya: na kho aham āvuso imassa bhikkhuno sutena pavāraṇam thapemi, api ca parisañkāya pavāraṇam thapemīti, so evam assa vacanīyo: yam kho tvam āvuso imassa bhikkhuno parisañkāya pavāraṇam thapesi, kim parisañkasi, kinti parisañkasi, kadā parisañkasi, kattha parisañkasi, pārā-

jikam ajjhāpanno 'ti parisañkasi, sañghādisesam ajjhāpanno 'ti parisañkasi, thullaccayam pācittiyam pātidesaniyam dukkaṭam dubbhāsitam ajjhāpanno 'ti parisañkasi, bhikkhussa sutvā parisañkasi . . . titthiyasāvakānām sutvā parisañkāsīti. ||15|| so ce evam vadeyya : na kho aham āvuso imassa bhikkhuno parisañkāya pavāraṇam ṭhapemi, api ca aham na jānāmi kena aham imassa bhikkhuno pavāraṇam ṭhapemīti, so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārīnam cittam na ārādheti ananuvādo cuditō bhikkhū 'ti alam vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacarīnam cittam ārādheti sānuvādo cuditō bhikkhū 'ti alam vacanāya. ||16|| so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamṣitam patijānāti, sañghādisesam ropetvā sañghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena sañghādisesena anuddhamṣitam patijānāti, yathādhammam kārāpetvā sañghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pātidesaniyena dukkaṭena dubbhāsite na anuddhamṣitam patijānāti, yathādhammam kārāpetvā sañghena pavāretabbam. ||17|| so ce bhikkhave cuditō bhikkhu pārājikam ajjhāpanno 'ti patijānāti, nāsetvā sañghena pavāretabbam. so ce bhikkhave cuditō bhikkhu sañghādisesam ajjhāpanno 'ti patijānāti, sañghādisesam ropetvā sañghena pavāretabbam. so ce bhikkhave cuditō bhikkhu thullaccayam pācittiyam pātidesaniyam dukkaṭam dubbhāsitam ajjhāpanno 'ti patijānāti, yathādhammam kārāpetvā sañghena pavāretabbam. ||18|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayam ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū sañghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantam apanetvā yathādhammam kārāpetvā sañgham upasam̄kamitvā evam assa vacanīyo : yam kho so āvuso bhikkhu āpattim āpanno, sāssa yathādhammam paṭikātā. yadi sañghassa pattakallam, sañgho pavāreyyā 'ti. ||19|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayam ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pācittiyadiṭṭhino honti. ekacce bhi-

kkhū thullaccayaditthino honti, ekacce bhikkhū pātidesanīyadiitthino honti. ek. bh. thullaccayad. h., ek. bh. dukkatađ. h., ek. bh. thullaccayad. h., ek. bh. dubbhāsitad. h. ye te bhikkhave bhikkhū thullaccayaditthino, tehi . . . (= § 19) . . . samgho pavāreyyā 'ti. ||20|| idha pana bhikkhave bhikkhu tadahu pavārañāya pācittiyanī ajjhāpanno hoti, pātidesanīyam ajjhāp. hoti, dukkaṭam ajjhāp. hoti, dubbhāsitam ajjhāp. hoti. ekacce bhikkhū dubbhāsitaditthino honti, ekacce bhikkhū samghādesaditthino honti. ye te bhikkhave bhikkhū dubbhāsitaditthino, tehi . . . (= § 19) . . . samgho pavāreyyā 'ti. ||21|| idha pana bhikkhave bhikkhu tadahu pavārañāya dubbhāsitam ajjhāpanno hoti. ekacce bhikkhū dubbhāsitaditthino honti, ek. bh. thullaccayad. h., ek. bh. dubbhāsitad. h., ek. bh. pācittiyanī ad. h., ek. bh. dubbhāsitad. h., ek. bh. pātidesanīyad. h., ek. bh. dubbhāsitad. h., ek. bh. dukkatađ. honti. ye te bhikkhave bhikkhū dubbhāsitaditthino, tehi . . . samgho pavāreyyā 'ti. ||22|| idha pana bhikkhave bhikkhu tadahu pavārañāya samghamajjhe udāhareyya: sunātu me bhante samgho. idam vatthum paññāyati na puggalo. yadi samghassa pattakallam, vatthum ṭhapetvā samgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānam pavārañā paññattā. sace vatthum paññāyati na puggalo, idān' eva nam vadehīti. ||23|| idha pana bhikkhave bhikkhu tadahu pavārañāya samghamajjhe udāhareyya: sunātu me bhante samgho. ayam puggalo paññāyati na vatthum. yadi samghassa pattakallam, puggalam ṭhapetvā samgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso samaggānam pavārañā paññattā. sace puggalo paññāyati na vatthum, idān' eva nam vadehīti. ||24|| idha pana bhikkhave bhikkhu tadahu pavārañāya samghamajjhe udāhareyya: sunātu me bhante samgho. idam vatthuñ ca puggalo ca paññāyati. yadi samghassa pattakallam, vatthuñ ca puggalañ ca ṭhapetvā samgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānañ ca samaggānañ ca pavārañā paññattā. sace vatthuñ ca puggalo ca paññāyati, idān' eva nam vadehīti. ||25|| pubbe ce bhikkhave pavārañāya vatthum paññāyati, pacchā puggalo, kallam vacanāya. pubbe ce bhikkhave

pavāraṇāya puggalo paññāyati, pacchā vatthum, kallam vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuñ ca puggalo ca paññāyati, tam ce katāya pavāraṇāya ukkoṭeti, ukkoṭanakam pācittiyā ti. ||26||16||

tena kho pana samayena sambahulā sandīṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu. tesam sāmantā aññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā vassam upagacchimsu mayam tesam bhikkhūnām vassam vutthānam pavāraṇāya pavāraṇam tha-pessāmā 'ti. assosum kho te bhikkhū: amhākam kira sāmantā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassam upagatā mayam . . . tha-pessāmā 'ti. katham nu kho amhehi paṭipajitabban ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave sambahulā sandīṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchanti. tesam sāmantā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassam upagacchanti mayam . . . tha-pessāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātum katham mayam tehi bhikkhūhi pathamataram pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā āvāsam āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi labhum-lahum sannipatitvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā asaṃvihitā tam āvāsam āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanam paññāpetabbam, pādodakam pādapīṭham pādakathalikam upanikkhipitabbam, paccugantvā pattacivaram paṭīggahetabbam, pāniyena pucchitabbā, tesam vikkhitvā nissimam gantvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evañ ce tam labhetha, icc etam kusalam, no ce labhetha, āvāsikena bhikkhunā vyattena patibalena āvāsikā bhikkhū nāpetabbā: sunantu me āyasmantā āvāsikā. yad' āyasmantānam pakkallam, idāni uposatham kareyyāma pātimokkhām uddiseyyā-

ma, âgame kâle pavâreyyâmâ 'ti. te ce bhikkhave bhikkhû bhañdanakârakâ . . . adhikarañakârakâ te bhikkhû evam vadeyyum : sâdh' âvuso idân' eva no pavârethâ 'ti, te evam assu vacanîyâ : anissarâ kho tumhe âvuso amhâkam pavârañaya, na tâva mayam pavâressâmâ 'ti. ||4|| te ce bhikkhave bhikkhû bhañdanakârakâ . . . adhikarañakârakâ tam kâlam anuvaseyyum, âvâsikena bhikkhave bhikkhunâ vyattena pañibalena âvâsikâ bhikkhû ñâpetabbâ : sunantu me âyasmantâ . . . uddiseyyâma, âgame junhe pavâreyyâmâ 'ti. te ce bhikkhave bhikkhû bhañdanakârakâ . . . adhikarañakârakâ te bhikkhû evam vadeyyum : sâdh' âvuso idân' eva no pavârethâ 'ti, te evam assu vacanîyâ : anissarâ kho tumhe âvuso amhâkam pavârañaya, na tâva mayam pavâressâmâ 'ti. ||5|| te ce bhikkhave bhikkhû bhañdanakârakâ . . . adhikarañakârakâ tam pi junham anuvaseyyum, tehi bhikkhave bhikkhûhi sabbeh' eva âgame junhe komudiyâ cátumâsiniyâ akâmâ pavâretabbam. ||6|| tehi ce bhikkhave bhikkhûhi pavâriyamâne gilâno agilânassa pavârañam thapeti, so evam assa vacanîyo: âyasmâ kho gilâno, gilâno ca ananuyogakkhamo vutto bhagavatâ. âgamehi âvuso yâva ârogo hosi, ârogo âkañkhamâno codessasâti. evam ce vuccamâno codeti, anâdariye pâcittiyam. ||7|| tehi ce bhikkhave bhikkhûhi pavâriyamâne agilânassa pavârañam thapeti, so evam assa vacanîyo: ayam kho âvuso bhikkhu gilâno, gilâno ca ananuyogakkhamo vutto bhagavatâ. âgamehi âvuso yâvâyam bhikkhu ârogo hoti, ârogam âkañkhamâno codessasâti. evam ce vuccamâno codeti, anâdariye pâcittiyam. ||8|| tehi ce bhikkhave bhikkhûhi pavâriyamâne gilâno gilânassa pavârañam thapeti, so evam assa vacanîyo: âyasmantâ kho gilâna, gilâno ca ananuyogakkhamo vutto bhagavatâ. âgamehi âvuso yâva ârogâ hotha, ârogam âkañkhamâno codessasâti. evam ce vuccamâno codeti, anâdariye pacittiyam. ||9|| tehi ce bhikkhave bhikkhûhi pavâriyamâne agilânassa pavârañam thapeti, ubho samghena samanuyuñjitvâ samanuggâhitvâ yathâdhammam kârapetvâ samghena pavâretabban ti. ||10||17||

tena kho pana samayena sambahulâ sanditthâ sambhattâ

bhikkhū Kosalesu janapadesu aññatarasmīm āvāse vassam upagacchimsu. tesam samaggānam sammodamānānam avivadāmānānam viharatañ aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnam etad ahosi: amhākam kho samaggānam . . . adhigato. sace mayam idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikam pakkameyyum, evam mayam imamhā phāsuvihārā paribāhirā bhavissāma. katham nu kho amhehi paṭipajjitatban ti. bhagavato etam atthañ ārocesum. ||1|| idha pana bhikkhave sambuhulā sanditthā sambhattā bhikkhū aññatarasmīm āvāse vassam upagacchanti. tesam samaggānam . . . adhigato hoti. tatra ce bhikkhūnam evam hoti: amhākam kho samaggānam . . . paribāhirā bhavissāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi pavārañāsamgaham kātum. ||2|| evañ ca pana bhikkhave kātabbo. sabbeñ' eva ekajjhāñ sannipatitabban, sannipatitvā vyattena bhikkhunā paṭibalena samgho nāpettabbo: sunātu me bhante samgho. amhākam samaggānam sammodamānānam avivadāmānānam viharatañ aññataro phāsuvihāro adhigato. sace mayam idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikam pakkameyyum, evam mayam imamhā phāsuvihārā paribāhirā bhavissāma. yadi samghassa patakallam, samgho pavārañāsamgaham kareyya, idāni uposatham kareyya pātimokkham uddiseyya, āgame komudiyā cātumāsiniyā samgho pavāreyya. esā ñatti. ||3|| sunātu me bhante samgho. amhākam samaggānam . . . paribāhirā bhavissāma. samgho pavārañāsamgaham karoti, idāni uposatham karissati pātimokkham uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavārañāsamgahassa karañam idāni uposatham karissati pātimokkham uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tuñh' assa. yassa na kkhamati, so bhāseyya. kato samghena pavārañāsamgaho idāni uposatham karissati pātimokkham uddisissati, āgame komudiyā cātumāsiniyā pavāressati. khamati samghassa, tasmā tuñhī, evam etam dhārayāmīti. ||4|| tehi ce bhikkhave bhikkhūhi kate pavārañāsamgahe aññataro bhikkhu evam vadeyya: icchām' aham āvuso janapadacārikam pakkamitum, atthi me janapade karañiyān ti, so evam assa vacanīyo: sādh' āvuso pavāretvā gacchāhīti. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇam ṭhapeti, so evam assa vacanīyo : anissaro kho me tvam āvuso pavāraṇāya, na tāvāham pavāressāmīti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇam ṭhapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammam kārāpetabbā. ||5|| so ce bhikkhave bhikkhu janapade tam karaṇiyam tīretvā punad eva añto komudiyā cātumāsiniyā tam āvāsam āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāraṇam ṭhapeti, so evam assa vacanīyo : anissaro kho me tvam āvuso pavāraṇāya, pavārito ahan ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇam ṭhapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammam kārāpetvā saṃghena pavāretabban ti. ||6||**18**||
pavāraṇakkhandhakam catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānam :
 vassam vutthā Kosalesu agamum satthu dassanam
 aphāsupasusamvāsam aññamaññānulomatā,|
 pavārentāpanā, dve ca, kammam, gilāna-ñātakā,
 rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,|
 pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,
 sabbo saṃgho, vematiko, bahū samā ca thokikā,|
 āvāsikā, cātuddasā, liṅga-saṃvāsakā ubho,
 gantabbam, na nisinnāya, chandadān', apavāraṇā,|
 savarehi, khepitā, megho, antarā ca, pavāraṇā,|
 5 na karonti, pur' amhākam, atthapitā ca, bhikkhuno,|
 kimhi vā 'ti katamañ ca diṭṭhenā sutasañkāya,
 codako cuditako ca, thullaccaya-vatthu-bhaṇḍanam,|
 pavāraṇāsamgaho ca, anissaro, pavāraye 'ti.

M A H Â V A G G A .

V.

Tena samayena buddho bhagavâ Râjagahe viharati
 Gijjhakûte pabbate. tena kho pana samayena râjâ Mâ-
 gadho Seniyo Bimbisâro asitiyâ gâmasahassesu issarâ-
 dhipaccam rajjam kâreti. tena kho pana samayena Campâ-
 yam Soñô nâmâ Koliviso setthiputto sukhumâlo hoti,
 tassa pâdatalesu lomâni jâtâni honti. atha kho râjâ Mâga-
 dho Seniyo Bimbisâro tâni asitîm gâmikasahassâni sannipâ-
 tâpetvâ kenacid eva karâniyena Sonassa Kolivisassa santike
 dûtam pâhesi, âgacchatu Soñô icchâmi Soñassa âgatan ti. ||1||
 atha kho Soñassa Kolivisassa mâtâpitaro Sonam Kolivisam
 etad avocum: râjâ te tâta Soñâ pâde dakkhitukâmo. mâ
 kho tvam tâta Soñâ yena râjâ tena pâde abhippasâreyyâsi,
 rañño purato pallañkena nisida, nisinnassa te râjâ pâde
 dakkhissatiti. atha kho Sonam Kolivisam sivikâya ânesum.
 atha kho Soñô Koliviso yena râjâ Mâgadho Seniyo Bimbisâ-
 ro ten' upasamkami, upasamkamitvâ râjânam Mâgadham
 Seniyam Bimbisâram abhivâdetvâ rañño purato pallañkena
 nisidi. addasa kho râjâ Mâgadho Seniyo Bimbisâro Soñassa
 Kolivisassa pâdatalesu lomâni jâtâni. ||2|| atha kho râjâ
 Mâgadho Seniyo Bimbisâro tâni asitîm gâmikasahassâni
 diññhadhammike atthe anusâsitvâ uyyojesi: tumhe khv attha
 bhanê mayâ diññhadhammike atthe anusâsitâ, gacchatha tam
 bhagavantam payirupâsatha, so no bhagavâ samparâyike
 atthe anusâsisatiti. atha kho tâni asiti gâmikasahassâni
 yena Gijjhakûto pabbato ten' upasamkamimsu. ||3|| tena
 kho pana samayena âyasmâ Sâgato bhagavato upatthâko
 hoti. atha kho tâni asiti gâmikasahassâni yenâyasmâ Sâgato
 ten' upasamkamimsu, upasamkamitvâ âyasmantam Sâgatam

etad avocum: imāni bhante asiti gāmikasahassāni idh' upasam̄kantāni bhagavantam dassanāya. sādhu mayam bhante labheyyāma bhagavantam dassanāyā 'ti. tena hi tumhe āyasmanto muhuttam idh' eva tāva hotha yāvāham bhagavantam pativedemīti. ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pātikāya nimujjivā bhagavato purato ummujjivā bhagavantam etad avoca: imāni bhante asīti gāmikasahassāni idh' upasam̄kantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kālam maññatiti. tena hi tvam Sāgata vihārapacchāyāyam āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunītvā pītham gahetvā bhagavato purato nimujjivā tesam asītiyā gāmikasahassānam purato pekkhamānānam pātikāya ummujjivā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā vihārā nikhamitvā vihārapacchāyāyam paññatte āsane nisidi. ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. atha kho tāni asīti gāmikasahassāni āyasmantam yeva Sāgatam samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya āyasmantam Sāgatam āmantesi: tena hi tvam Sāgata bhiyyosomattāya uttarimanussadhammam iddhipātihāriyam dassehīti. evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunītvā vehāsam abbhuggantvā ākāse antalikkhe cañkamati pi titthati pi nisidati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi. ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipātihāriyam dassetvā bhagavato pādesu sirasā nipatityā bhagavantam etad avoca: sathā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tāni asīti gāmikasahassāni acchariyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'ti bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgatam. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham

saggakathamp kāmānam ādinavam okāram sampkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkāmsikā dhammañdesanā tam pakāsesi, dukkham samudayam nirodham maggam. seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam patiganheyya, evam eva tesam asitiyā gāmikasa-hassānam tasmim yeva āsane virajam vītanalam dhamma-cakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||9|| te diṭṭhadhammā patta-dhammā vidiṭadhammā pariyoḡālhadhammā tiṇṇaviciκicchā vigatakathākathā vesārājjappattā aparappaccayā satthu sā-sane bhagavantam etad avocum : abhikkantam bhante, abhi-kkantam bhante, seyyathāpi bhante nikujjitatam vā ukku-jeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajotam dhāreyya cakkhu-manto rūpāni dakkhīntīti, evam eva bhagavatā anekapariyā-yena dhammo pakāsito. ete mayam bhante bhagavantam saraṇam gacchāma dhammañ ca bhikkhusaṅghañ ca, upā-sake no bhagavā dhāretu ajjatagge pānupete saraṇam gate 'ti. ||10|| atha kho Soṇassa Kolivisassa etad ahosi : yathā -yathā kho aham bhagavatā dhammam desitam ājānāmi, na yidam sukaram agāram ajjhāvasatā ekantaparipunṇam ekan-taparisuddham sañkhalikhitam brahmacariyam caritum. yam nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan ti. atha kho tāni asiti gāmikasahassāni bhagavato bhāsitam abhinanditvā anumo-ditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamimsu. ||11|| atha kho Soṇo Koliviso acirapa-kkantesu tesu asitiyā gāmikasahassesu yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam abhivādetvā ekam-antam nisidi. ekamantam nisinno kho Soṇo Koliviso bhagavantam etad avoca : yathā-yathāham bhante bhagavatā dhammam desitam . . . brahmacariyam caritum. icchām' aham bhante kesamassum ohāretvā kāsāyāni vatthāni acchā-detvā agārasmā anagāriyam pabbajitum, pabbājetu mam bhante bhagavā 'ti. alattha kho Soṇo Koliviso bhagavato santike pabbajjam, alattha upasampadam. acirūpasampanno

ca panāyasmā Soṇo Sītavane viharati. ||12|| tassa accāraddhaviriyassa cañkamato pâdā bhijjimsu, cañkamo lohitena phuṭo hoti seyyathāpi gavāghātanam. atha kho āyasmato Soṇassa rahogatassa patisallinassa evam cetaso parivitakko udapādi: ye kho keci bhagavato sāvakā āraddhaviriyā viharanti, aham tesam aññataro, atha ca pana me nānupādāya āsavehi cittam vimuccati, samvijjanti kho pana me kule bhogā. sakkā bhoge ca bhuñjitum puññāni ca kātum. yam nūnāham hināyāvattitvā bhoge ca bhuñjeyyam puññāni ca kareyyan ti. ||13|| atha kho bhagavā āyasmato Soṇassa cetasā cetoparivitakkam aññāya seyyathāpi nāma balavā puriso sammiñitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Gijjhakūṭe pabbate antarahito Sītavane pāturahosi. atha kho bhagavā sambahulehi bhikkhūhi saddhim senāsanacārikam āhindanto yenāyasmato Soṇassa cañkamo ten' upasamkami. addasa kho bhagavā āyasmato Soṇassa cañkamam lohitena phuṭam, disvāna bhikkhū āmantesi: kassa nv āyam bhikkhave cañkamo lohitena phuṭo seyyathāpi gavāghātanam ti. āyasmato bhante Soṇassa accāraddhaviriyassa cañkamato pâdā bhijjimsu, tassāyam cañkamo lohitena phuṭo seyyathāpi gavāghātanam ti. ||14|| atha kho bhagavā yenāyasmato Soṇassa vihāro ten' upasamkami, upasamkamitvā paññiatte āsane nisidi. āyasmāpi kho Soṇo bhagavantam abhvādetvā ekamantam nisidi. ekamantam nisinnam kho āyasmantam Soṇam bhagavā etad avoca: nanute Soṇa rahogatassa patisallinassa evam cetaso parivitakko udapādi: ye kho keci . . . puññāni ca kareyyan ti. evam bhante 'ti. tam kim maññasi Soṇa, kusalo tvam pubbe agārikabhūto vīṇāya tantissare 'ti. evam bhante. tam kim maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā 'tasmin samaye saravatī vā hoti kammaññā vā 'ti. no h' etam bhante. ||15|| tam kim maññasi Soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā 'tasmin samaye saravatī vā hoti kammaññā vā 'ti. no h' etam bhante. tam kim maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā honti nātisithilā same guṇe patitthitā, api nu te vīṇā 'tasmin samaye saravatī vā hoti kammaññā vā 'ti. evam bhante. evam eva kho Soṇa accāraddhaviriyam uddhaccāya samvatta-

ti, atilinaviriyam kosajjāya samvattati. ||16|| tasmāt iha tvam Soṇa viriyasamatam adhitthaha indriyānam ca samatam paṭivijjhā tattha ca nimittam gaṇhāhiti. evam bhante 'ti kho āyasmā Soṇo bhagavato paccassosi. atha kho bhagavā āyasmantam Soṇam iminā ovādena ovaditvā seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Sītavane āyasmato Soṇassa sammukhe antarahito Gijjhakūṭe pabbate pāturaḥosi. ||17|| atha kho āyasmā Soṇo aparena samayena viriyasamatam adhitthāsi indriyānam ca samataṁ paṭivijjhī tattha ca nimittam aggahesi. atha kho āyasmā Soṇo eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto na cirass' eva yass' athāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, khīnā jāti, vusitam brahmacariyam, katam karanīyam, nāparam itthattāyā 'ti abbhaññāsi, aññataro ca panāyasmā Soṇo arahatam ahosi. ||18|| atha kho āyasmato Soṇassa arahattam pattassa etad ahosi: yam nūnāham bhagavato santike aññam vyākareyyan ti. atha kho āyasmā Soṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi, ekamantam nisinno kho āyasmā Soṇo bhagavantam etad avoca: ||19|| yo so bhante bhikkhu araham khīnāsavo vusitavā katakaraṇīyo chitabhāro anupattasadattho parikkhīnabhadavasamyojano sammadaññāvimutto, so cha tthānāni adhimutto hoti: nekkhammādhimutto hoti, pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādānakkhayādhimutto hoti, taṇhakkhayādhimutto hoti, asammohādhimutto hoti. ||20|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: kevalam saddhāmattakam nūna ayam āyasmā nissāya nekkhammādhimutto 'ti. na kho pan' etam bhante evam datthabbam. khīnāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇīyam attānam asamanupassanto katassa vā paṭicayam khayā rāgassa vitarāgattā nekkhammādhimutto hoti, khayā dosassa vitadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: lābhasakkārasilokam nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti. na kho pan' etam . . . khayā rāgassa vītarāgattā pavivekādhimutto hoti, khayā dosassa vītadosattā pavivekādhimutto hoti, khayā mohassa vītamohattā pavivekādhimutto hoti. ||22|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: sīlabbataparāmāsām nūna ayam āyasmā sārato paccāgacchanto avyāpajjhādhimutto 'ti. na kho pan' etam . . . khayā rāgassa vītarāgattā avyāpajjhādhimutto hoti, khayā dosassa vītadosattā avyāpajjhādhimutto hoti, khayā mohassa vītamohattā avyāpajjhādhimutto hoti, ||23|| khayā rāgassa vītarāgattā upādānakkhayādhimutto hoti, khayā dosassa vītadosattā upādānakkhayādhimutto hoti, khayā mohassa vītamohattā upādānakkhayādhimutto hoti, khayā rāgassa vītarāgattā tanhakkhayādhimutto hoti, khayā dosassa vītadosattā tanhakkhayādhimutto hoti, khayā mohassa vītamohattā tanhakkhayādhimutto hoti, khayā rāgassa vītarāgattā asammohādhimutto hoti, khayā dosassa vītadosattā asammohādhimutto hoti, khayā mohassa vītamohattā asammohādhimutto hoti. ||24|| evam sammāvīmuttacittassa bhante bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā cakkhussa āpātham āgacchanti, n' ev' assa cittam pariyādiyanti, amissikatam ev' assa cittam hoti thitam ānejjappattam vayañ c' assānupassati. bhusā ce pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jivhāviññeyā rasā, kāyaviññeyyā phoṭhabbā, manoviññeyyā dhammā manassa āpātham āgacchanti, n' ev' assa cittam pariyādiyanti, amissikatam ev' assa cittam hoti thitam ānejjappattam vayañ c' assānupassati. ||25|| seyyathāpi bhante selo pabbato acchiddo asusiro ekaghano puratthimāya ce pi disāya āgaccheyya bhusā vātavuṭṭhi, n' eva nam samkampeyya na sampakampeyya na sampavedheyya, pacchimāya ce pi disāya — la — uttarāya ce pi disāya — la — dakkhiṇāya ce pi disāya . . . na sampavedheyya, evam eva kho bhante evam sammāvīmuttacittassa bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā . . . manoviññeyyā dhammā manassa āpātham āgacchanti, n' ev' assa cittam . . . vayañ c' assānupassati. ||26||

nekkhammam adhimuttassa pavivekañ ca cetaso
avyāpajjhādhimuttassa upādānakkhayassa ca |

tanhakkhayādhimuttassa asammohañ ca cetaso
 disvā āyatanuppādām sammā cittam vimuccati. |
 tassa sammāvimuttassa santacittassa bhikkhuno
 katassa paticayo n' atthi karaṇiyañ ca na vijjati. |
 selo yathā ekaghano vātēna na samirati,
 evam rūpā rasā saddā gandhā phassā ca kevalā |
 itthā dhammā aniṭhā ca na pavedhenti tādino.
 ṭhitam cittaṁ vippamuttam vayañ c' assānupassatīti. ||27||

atha kho bhagavā bhikkhū āmantesi: evam kho bhikkhave
 kulaputtā aññam vyākaronti. attho ca vutto attā ca anupanīto.
 atha ca pan' idh' ekacce moghapurisā hasamānakam maññe
 aññam vyākaronti, te pacchā vighātam āpajjantīti. ||28|| atha
 kho bhagavā āyasmantam Soṇam āmantesi: tvam kho 'si
 Soṇa sukhumālo. anujānāmi te Sona ekapalāsikam upāhanan
 ti. aham kho bhante asitisakaṭavāhehi raññam ohāya agā-
 rasmā anagāriyam pabbajito sattahatthikañ ca anikam. tassa
 me bhavissanti vattāro: Soṇo Koliviso asitisakaṭavāhehi
 raññam ohāya agārasmā anagāriyam pabbajito sattahatthi-
 kañ ca anikam, so dān' āyam ekapalāsikāsu upāhanāsu satto
 'ti. ||29|| sacce bhagavā bhikkhusamghassa anujānissati,
 aham pi paribhuñjissāmi, no ce bhagavā bhikkhusamghassa
 anujānissati, aham pi na paribhuñjissāmīti. atha kho bha-
 gagvā etasmim nidāne dhāmmikatham katvā bhikkhū āmantesi:
 anujānāmi bhikkhave ekapalāsikam upāhanam. na
 bhikkhave diguṇā upāhanā dhāretabbā, na tiguṇā upāhanā
 dhāretabbā, na ganamganūpāhanā dhāretabbā. yo dhāreyya,
 āpatti dukkaṭassā 'ti. ||30||1||

tena kho pana samayena chabbaggiyā bhikkhū sabba-
 nilikā upāhanāyo dhārenti — la — sabbapitikā upāhanāyo
 dhārenti, sabbalohitikā up. dh., sabbamañjetṭhikā up. dh.,
 sabbakanhā up. dh., sabbamahārañgarattā up. dh., sabbama-
 hānāmarattā up. dhārenti. manussā ujjhāyanti khīyanti vi-
 pācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam
 attham ārocesum. na bhikkhave sabbanilikā upāhanā dhā-
 retabbā, na sabbapitikā upāhanā dhāretabbā . . . na sabba-
 mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti
 dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggi-

y à bhikkhû nîlakavat̄tikâ upâhanâyo dhârenti, pîtakavat̄tikâ up. dh., lohitakavat̄tikâ up. dh., mañjeṭhakavat̄tikâ up. dh., kañhavat̄tikâ up. dh., mahârañgarattavañtikâ up. dh., mahânâmarattavañtikâ up. dhârenti. manussâ ujjhâyanti khîyanti vipâcenti : seyyathâpi gihî kâmabhogino 'ti. bhagavato etam attham ãrocesum. na bhikkhave nîlakavat̄tikâ upâhanâ dhâretabbâ . . . na mahânâmarattavañtikâ upâhanâ dhâretabbâ. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||2|| tena kho pana samayena chabbaggiyâ bhikkhû khallakabaddhâ upâhanâyo dhârenti, puṭabaddhâ up. dhârenti, pâligunñthimâ up. dh., tûlapuṇñikâ up. dh., tittirapattikâ up. dh., mendavi-sânabandhikâ up. dh., ajavisânabandhikâ up. dh., vicchikâlikâ up. dh., morapicchapharisibbitâ up. dh., citrâ up. dhârenti. manussâ ujjhâyanti khîyanti vipâcenti : seyyathâpi gihî kâmabhogino 'ti. bhagavato etam attham ãrocesum. na bhikkhave khallakabaddhâ upâhanâ dhâretabbâ . . . na citrâ upâhanâ dhâretabbâ. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||3|| tena kho pana samayena chabbaggiyâ bhikkhû sîhammaparikkhaṭâ upâhanâyo dhârenti, vyagghacammapari-kkhatâ up. dh., dîpicammap. up. dh., ajinacammap. up. dh., uddacammap. up. dh., majjâricammap. up. dh., kâlakacammap. up. dh., ulûkacammap. up. dhârenti. manussâ ujjhâyanti khîyanti vipâcenti : seyyathâpi gihî kâmabhogino 'ti. bhagavato etam attham ãrocesum. na bhikkhave sîhammaparikkhaṭâ upâhanâ dhâretabbâ . . . na ulûkacammap. up. dhâretabbâ. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||4||2||

atha kho bhagavâ pubbañhasamayam nivâsetvâ pattacîvaram âdâya Râjagaham pindâya pâvisi aññatarena bhikkhunâ pacchâsamanena. atha kho so bhikkhu khañjamâno bhagavantam piṭthito-piṭthito anubandhi. addasa kho aññataro upâsako gañgañupâhanam ãrohitvâ bhagavantam dûrato 'va âgacchantam, disvâ upâhanâ orohitvâ yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ yena so bhikkhu ten' upasamkami, upasamkamitvâ tam bhikkhum abhivâdetvâ etad avoca : ||1|| kissa bhante ayyo khañjatiti. pâdâ me âvuso phâlitâ 'ti. handa bhante upâhanâyo 'ti.

alam āvuso paṭikkhittā bhagavatā gaṇamgaṇūpāhanā 'ti.
gaṇhāh' etā bhikkhu upāhanāyo 'ti. atha kho bhagavā
etasmim̄ nidāne dhammikathām̄ katvā bhikkhū āmantesi:
anujānāmi bhikkhave omukkam̄ gaṇamgaṇūpāhanam̄. na
bhikkhave navā gaṇamgaṇūpāhanā dhāretabbā. yo dhā-
reyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena bhagavā ajjhokāse anupā-
hano cañkamati. satthā anupāhano cañkamatīti therāpi
bhikkhū anupāhanā cañkamanti. chabbaggiyā bhikkhū
satthari anupāhane cañkamamāne theresu pi bhikkhūsu
anupāhanesu cañkamamānesu saupāhanā cañkamanti. ye
te bhikkhū appicchā te ujjhayanti khyanti vipācenti:
katham hi nāma chabbaggiyā bhikkhū satthari anupā-
hane cañkamamāne theresu pi bhikkhūsu anupāhanesu
cañkamamānesu saupāhanā cañkamissantīti. ||1|| atha kho
te bhikkhū bhagavato etam attham̄ ārocesum. saccam̄ kira
bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā
cañkamantīti. saccam̄ bhagavā 'ti. vigarahi buddho
bhagavā: katham hi nāma te bhikkhave moghapurisā sattha-
ri . . . saupāhanā cañkamissanti. ime hi nāma bhikkhave
gihi odātavasanā abhijivanikassa sippassa kāraṇā ācariyesu sa-
gāravā sappatissā sabhāgavuttikā viharissanti. ||2|| idha
kho tam̄ bhikkhave sobhetha yam̄ tumhe evam̄ svākkhāte
dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu
upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāga-
vuttikā vihareyyātha. n' etam bhikkhave appasannānam vā
pasādāya — la — vigarahitvā dhammikathām̄ katvā bhikkhū
āmantesi: na bhikkhave ācariyesu ācariyamattesu upajjhā-
yesu upajjhāyamattesu anupāhanesu cañkamamānesu sau-
pāhanena cañkamitabbaṁ. yo cañkameyya, āpatti
dukkatassa. na ca bhikkhave ajjhārāme upāhanā dhāre-
tabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarassa bhikkhuno pādakhī-
lābādho hoti. tam̄ bhikkhum̄ pariggahetvā uccāram pi
passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-
cārikam̄ āhindanto te bhikkhū tam̄ bhikkhum̄ pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasam̄kami, upasam̄kamitvā te bhikkhū etad avoca : ||1|| kim imassa bhikkhave bhikkhuno âbâdho 'ti. imassa bhante áyasmato pâdakhilâbâdho, imam mayam pariggahetvā uccāram pi passāvam pi nikkhâmemâ 'ti. atha kho bhagavâ etasmim̄ nidâne dhammikatham̄ katvâ bhikkhû âmantesi : anujânâmi bhikkhave yassa pâdâ vâ dukkhâ pâdâ vâ phâlitâ pâdakhilâ vâ âbâdho upâhanam̄ dhâretun ti. ||2||5||

tena kho pana samayena bhikkhû adhotehi pâdehi mañcam pi pîtham pi abhirûhanti, cîvaram pi senâsanam pi dussati. bhagavato etam atham̄ ârocesum. anujânâmi bhikkhave idâni mañcam vâ pîtham vâ abhirûhissâmîti upâhanam dhâretun ti. ||1|| tena kho pana samayena bhikkhû rattiyâ uposathaggam pi sannisajjam pi gacchantâ andhakâre khânum pi kantakam pi akkamanti, pâdâ dukkhâ honti. bhagavato etam atham̄ ârocesum. anujânâmi bhikkhave ajjhârâme upâhanam dhâretum ukkam padipam kattaradandan ti. ||2|| tena kho pana samayena chabbaggiyâ bhikkhû rattiyâ paccûsasamayam paccuṭṭhâya kaṭṭhapâdukâyo abhirûhitvâ ajjhokâse cañkamanti uccâsaddâ mahâsaddâ khaṭa-khaṭasaddâ anekavihitam tiracchânakatham kathentâ seyyath' idam : râjakatham, corakatham, mahâmattak., senâk., bhayak., yuddhak., annak., pânak., vatthak., sayanak., mâtâk., gandhak., nâtik., yânak., gâmak., nigamak., nagarak., jana-padak., ithik., sûrak., visikhâk., kumbhatthânak., pubba-petak., nânatthak., lokakkhâyikam samuddakkhâyikam itibhavâbhavakatham iti vâ kîtakam pi akkamitvâ mârenti bhikkhû pi samâdhimhâ câventi. ||3|| ye te bhikkhû appicchâ te ujjhâyanti khîyanti vipâcenti : katham hi nâma chabbaggiyâ bhikkhû rattiyâ paccûsasamayam paccuṭṭhâya kaṭṭhapâdukâyo abhirûhitvâ ajjhokâse cañkamissanti uccâsaddâ . . . akkamitvâ mâressanti bhikkhû pi samâdhimhâ câ vessantîti. atha kho te bhikkhû bhagavato etam atham̄ ârocesum. saccam kira bhikkhave chabbaggiyâ bhikkhû rattiyâ paccûsasamayam paccuṭṭhâya kaṭṭhapâdukâyo abhirûhitvâ ajjhokâse cañkamanti uccâsaddâ . . . akkamitvâ mârenti bhikkhû pi

samādhimhâ cāventitî. saccam bhagavâ. vigarahitvâ dhammikatham katvâ bhikkhû âmantesi: na bhikkhave katthapâdukâ dhâretabbâ. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||4||6||

atha kho bhagavâ Râjagahe yathâbhîrantam viharitvâ yena Bârâṇasî tena cârikam pakkâmi. anupubbena cârikam caramâno yena Bârâṇasî tad avasari. tatra sudam bhagavâ Bârâṇasiyam viharati Isipatane migadâye. tena kho pana samayena chabbaggiyâ bhikkhû bhagavatâ katthapâdukâ paṭikkhittâ 'ti tâlataruṇe chedâpetvâ tâlapattapâdukâyo dhârenti, tâni tâlataruṇâni chinnâni milâyanti. manussâ ujjhâyanti khîyanti vipâcenti: katham hi nâma samanâ Sakyaputtiyâ tâlataruṇe chedâpetvâ tâlapattapâdukâyo dhâressanti, tâni tâlataruṇâni chinnâni milâyanti. ekindriyam samanâ Sakyaputtiyâ jivam vihethentiti. ||1|| assosum kho bhikkhû tesam manussânâm ujjhâyantânâm khîyantânâm vipâcentânâm. atha kho te bhikkhû bhagavato etam attham ârocesum. saccam kira bhikkhave chabbaggiyâ bhikkhû tâlataruṇe chedâpetvâ tâlapattapâdukâyo dhârenti, tâni tâlataruṇâni chinnâni milâyantiti. saccam bhagavâ. vigarahi buddho bhagavâ: katham hi nâma te bhikkhave moghapurisâ tâlataruṇe chedâpetvâ tâlapattapâdukâyo dhâressanti, tâni tâlataruṇâni chinnâni milâyanti. jîvasaññino hi bhikkhave manussâ rukkhasmîm. n' etam bhikkhave appasannânâm vâ pasâdâya — la — vigarahitvâ dhammikatham katvâ bhikkhû âmantesi: na bhikkhave tâlapattapâdukâ dhâretabbâ. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||2|| tena kho pana samayena chabbaggiyâ bhikkhû bhagavatâ tâlapattapâdukâ paṭikkhittâ 'ti velutarune chedâpetvâ velupattapâdukâyo dhârenti, tâni . . . (= § 1. 2. *Read velu° instead of tâla°*) . . . na bhikkhave velupattapâdukâ dhâretabbâ. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||3||7||

atha kho bhagavâ Bârâṇasiyam yathâbhîrantam viharitvâ yena Bhaddiyam tena cârikam pakkâmi. anupubbena cârikam caramâno yena Bhaddiyam tad avasari. tatra sudam bhagavâ Bhaddiye viharati Jâtîyâvane. tena

kho pana samayena Bhaddiyâ bhikkhû anekavihitam pâdu-kam mañdanânuyogam anuyuttâ viharanti, tiṇapâdukam karonti pi kârâpentî pi, muñjapâd. k. pi k. pi, babbajapâd. k. pi k. pi, hintâlapâd. k. pi k. pi, kamalapâd. k. pi k. pi, kambalapâd. k. pi k. pi, riñcanti uddesam paripuccham adhisilam adhicittam adhipaññam. ||1|| ye te bhikkhû appi-cchâ, te ujjhâyanti khîyanti vipâcenti: katham hi nâma Bhaddiyâ bhikkhû anekavihitam pâdukam mañdanânuyogam anuyuttâ viharissanti, tiṇapâdukam karissanti pi kârâpessanti pi . . . riñcissanti uddesam paripuccham adhisilam adhicittam adhipaññan ti. atha kho te bhikkhû bhagavato etam attham ârocesum. saccam kira bhikkhave Bhaddiyâ bhikkhû anekavihitam pâdukam mañdanânuyogam anuyuttâ viharanti, tiṇapâdukam karonti pi kârâpentî pi — la — riñcanti uddesam . . . adhipaññan ti. saccam bhagavâ. vigarahi buddho bhagavâ: katham hi nâma te bhikkhave moghapurisâ anekavihitam pâdukam mañdanânuyogam anuyuttâ viharissanti, tiṇapâdukam karissanti pi kârâpessanti pi — la — riñcissanti uddesam paripuccham adhisilam adhicittam adhi-paññam. n' etam bhikkhave appasannânam vâ pasâdâya. ||2|| vigarahitvâ dhammikatham katvâ bhikkhû âmantesi: na bhikkhave tiṇapâdukâ dhâretabbâ, na muñjapâdukâ dhâre-tabbâ, na babbajap. dh., na hintâlap. dh., na kamalap. dh., na kambalap. dh., na sovañnamayâ p. dh., na rûpiyamayâ p. dh., na mañimayâ p. dh., na veluriyamayâ p. dh., na phalikamayâ p. dh., na kamsamayâ p. dh., na kâcamayâ p. dh., na tipumayâ p. dh., na sisamayâ p. dh., na tambalohamayâ p. dhâretabbâ. yo dhâreyya, âpatti dukkhatassa. na ca bhikkhave kâci sañkamanîyâ pâdukâ dhâretabbâ. yo dhâreyya, âpatti dukkhatassa. anujânâmi bhikkhave tisso pâdukâyo dhuvatthâniyâ asamkamanîyâyo, vaccapâdukam, passâvapâ-dukam, âcamanapâdukan ti. ||3||8||

atha kho bhagavâ Bhaddiye yathâbhîrantam viharitvâ yena Sâvatthi tena cârikam pakkâmi. anupubbena câri-kam caramâno yena Sâvatthi tad avasari. tatra sudam bhagavâ Sâvatthiyam viharati Jetavane Anâtha piñdi-kassa ârâme. tena kho pana samayena chabbaggiyâ

bhikkhū Aciravatiyā nadiyā gāvīnam tarantīnam visāñesu pi gañhanti, kaññesu pi gañhanti, givāya pi gañhanti, cheppāya pi gañhanti, piññhim pi abhirūhanti, rattacittāpi añgajātam chupanti, vacchatari pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samaññā Sakyaputtiyā gāvīnam tarantīnam visāñesu pi gaheßanti — gha — seyyathāpi gihī kāmabhogino 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vi-pācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave — la — saccam bhagavā. ||2|| vigarahitvā dhammikathām katvā bhikkhū amantesi: na bhikkhave gāvīnam visāñesu gaheṭabbam, na kaññesu gaheṭabbam, na givāya gaheṭabbam, na cheppāya gaheṭabbam, na piññhi abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassā. na ca bhikkhave rattacittena añgajātam chupitabbam. yo chupeyya, āpatti thullaccayassa. na vacchatari māretabbā. yo māreyya, yathādhammo kāretabbo 'ti. ||3|| tena kho pana samayena chabbaggyā bhikkhū yāñena yāyanti, itthiyuttēna pi purisantarena, purisayuttēna pi itthantarena. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi Gañgā-mahīyāyā 'ti. bhagavato etam attham ārocesum. na bhikkhave yāñena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4|| 9 ||

Tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu Sāvatthim gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmin rukkhamūle nisidi. manussā tam bhikkhum disvā etad avocum: kaham ayyo bhante gamissatiti. Sāvatthim kho aham āvuso gamissāmi bhagavantam dassanāyā 'ti. ||1|| ehi bhante gamissāmā 'ti. nāham āvuso sakkomi, gilāno 'mhi. ehi bhante yāñam abhirūhā 'ti. alam āvuso patikkhittam bhagavatā yānan ti kukkuccāyanto yāñam nābhīrūhi. atha kho so bhikkhu Sāvatthim gantvā bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. anujāñāmi bhikkhave gilānassa yānan ti. ||2|| atha kho bhikkhūnam etad ahosi: itthiyuttam nu kho purisayuttam nu kho 'ti. bhagavato etam attham ārocesum.

anujānāmi bhikkhave purisayuttam̄ hatthavat̄takan ti. tena
 kho pana samayena aññatarassa bhikkhuno yānugghātena
 bālhataram̄ aphāsu ahosi. bhagavato etam attham̄ ārocesum̄.
 anujānāmi bhikkhave sivikam̄ pāṭañkin ti. ||3|| tena kho
 pana samayena chabbaggiyâ bhikkhû uccāsayanamahāsayanāni
 dhārenti seyyath' idam̄: āsandim̄, pallañkam̄, gonakam̄,
 cittakam̄, paṭikam̄, paṭalikam̄, túlikam̄, vikatikam̄, uddhalo-
 mim̄, ekantalomim̄, kaṭṭhissam̄, koseyyam̄, kuttakam̄, hattha-
 ttharam̄, assattharam̄, rathattharam̄, ajinappavenim̄, kadali-
 migapavarapaccattharanam̄, sauttaracchadam̄, ubhatolohita-
 kūpadhānam̄. manussâ vihāracārikam̄ āhindantâ passitvâ
 ujjhāyanti khīyanti vipācenti: seyyathāpi gihî kāmabhogino
 'ti. bhagavato etam attham̄ ārocesum̄. ||4|| na bhikkhave
 uccāsayanamahāsayanāni dhāretabbâni seyyath' idam̄:
 āsandi, pallañko, goñako, cittakâ, patikâ, paṭalikâ, túlikâ, vi-
 katikâ, uddhalomî, ekantalomî, kaṭṭhissam̄, koseyyam̄, ku-
 ttakam̄, hatthattharam̄, assattharam̄, rathattharam̄, aji-
 nappaveni, kadalmigapavarapaccattharanam̄, sauttaraccha-
 dam̄, ubhatolohitakūpadhānam̄. yo dhāreyya, āpatti dukka-
 tassâ 'ti. ||5|| tena kho pana samayena chabbaggiyâ
 bhikkhû bhagavatâ uccāsayanamahāsayanāni patikkhittâni
 mahācammâni dhārenti, sīhacammam̄, vyagghacammam̄, dī-
 picammam̄. tâni mañicappamâñena pi chinnâni honti, pî-
 thappamâñena pi chinnâni honti, anto pi mañce paññattâni
 honti, bahi pi mañce paññattâni honti, anto pi pîthe paññattâni
 honti, bahi pi pîthe paññattâni honti. manussâ vihā-
 racārikam̄ āhindantâ passitvâ ujjhāyanti khīyanti vipācenti:
 seyyathāpi gihî kāmabhogino 'ti. bhagavato etam attham̄
 ārocesum̄. na bhikkhave mahācammâni dhāretabbâni, sī-
 hacammam̄, vyagghacammam̄, dīpicammam̄. yo dhāreyya,
 āpatti dukkatassâ 'ti. ||6|| tena kho pana samayena cha-
 bbaggiyâ bhikkhû bhagavatâ mahācammâni paṭikkhittâ-
 nîti gocammâni dhārenti. tâni mañicappamâñena pi chinnâ-
 ni honti . . . bahi pi pîthe paññattâni honti. aññataro
 pâpabhikkhu aññatarassa pâpupâsakassa kulûpako hoti. atha
 kho so pâpabhikkhu pubbañhasamayam̄ nivâsetvâ pattacîva-
 ram̄ âdâya yena tassa papupâsakassa nivesanam̄ ten' upa-
 samkami, upasamkamityâ paññatte åsane nisidi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasam̄kami, upasam̄kamitvā tam pāpabhikkhum abhivādetvā ekamantam niśidi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti taruṇako abhirūpo dassanīyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu tam vacchakam sakkaccam upanijjhāyati. atha kho so pāpupāsako tam pāpabhikkhum etad avoca: kissa bhante ayyo imam vacchakam sakkaccam upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako tam vacchakam vadhitvā cammam vidhūnitvā tassa pāpabhikkuno pādāsi. atha kho so pāpabhikkhu tam cammam samghātiyā patīcchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhinī tam pāpabhikkhum piṭṭhito-piṭṭhito anubandhi. bhikkhū evam āhamṣu: kissa ty āyam āvuso gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. aham pi kho āvuso na jānāmi kena my āyam gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno samghātī lohitena makkhitā hoti. bhikkhū evam āhamṣu: ayam pana te avuso samghātī kiṁ katā 'ti. atha kho so pāpabhikkhu bhikkhūnam etam atham ārocesi. kiṁ pana tvam āvuso pāṇātipāte samādapessiti. evam āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khiyanti vipācenti: katham hi nāma bhikkhu pāṇātipāte samādapessati. nanu bhagavatā anekapariyāyena pāṇātipāto garahito pāṇātipātā veramanī pasatthā 'ti. atha kho te bhikkhū bhagavato etam atham ārocesum. ||9|| atha kho bhagavā etasmim nidañne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā tam pāpabhikkhum patīpucchi: saccam kira tvam bhikkhu pāṇātipātē samādapessiti. saccam bhagavā. katham hi nāma tvam moghapurisa pāṇātipātē samādapessasi. nanu mayā moghapurisa anekapariyāyena pāṇātipāto garahito, pāṇātipātā veramanī pasatthā. n' etam moghapurisa appasannānam vā pasādāya. vigarāhitvā dhammadikatham katvā bhikkhū āmantesi: na bhikkhave pāṇātipātē samādapetabbam. yo samādapeyya, ya-thādhammo kāretabbo. na bhikkhave gocammam dhāretabbam. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kiñci cammam dhāretabbam. yo dhāreyya, āpatti dukkatassā 'ti. ||10|| 10 ||

tena kho pana samayena manussānam mañcam pi pītham pi cammonaddhāni honti cammavinaddhāni. bhikkhū kukkuccāyantā nābhiniśidanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gihivikataṁ abhinisīditum, na tv eva abhinipajjituṁ ti. tena kho pana samayena vihārā cabbamabandhehi ogumphiyanti. bhikkhū kukkuccāyantā nābhiniśidanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bandhanamattam abhinisīdituṁ ti. ||1||11||

tena kho pana samayena chabbaggiyā bhikkhū saupāhanā gāmam pavisanti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave saupāhanena gāmo pavisitabo. yo paviseyya, āpatti dukkaṭasā 'ti. tena kho pana samayena aññataro bhikkhu gilāno hoti, na sakkoti upāhanena vinā gāmam pavisitum. bhagavato etam attham ārocesum. anajānāmi bhikkhave gilānena bhikkhunā saupāhanena gāmam pavisitun ti. ||1||12||

tena kho pana samayena āyasmā Mahākaccāno Avanti-su viharati Kuraraghare Papāte pabbate. tena kho pana samayena Soṇo upāsako Kuṭīkanṇo āyasmato Mahākaccānassa upatthāko hoti. atha kho Soṇo upāsako Kuṭīkanṇo yenāyasmā Mahākaccāno ten' upasamkami, upasamkamitvā āyasmantam Mahākaccānam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Soṇo upāsako Kuṭīkanṇo āyasmantam Mahākaccānam etad avoca: yathā-yathāham bhante ayyena Mahākaccānena dhammam desitam ajānāmi, na yidam su-karam agāram ajjhāvasatā ekantaparipunṇam ekantapari-suddham sañkhalihitam brahmaçariyam caritum. icchām' ahām bhante kesamassum ohāretvā kāsāyāni vatthāni accādetvā agārasmā anagāriyam pabbajitum, pabbājetu mam bhante ayyo Mahākaccāno 'ti. ||1|| dukkaram kho Soṇa yā-vajīvam ekaseyyam ekabhattam brahmaçariyam, iṅgha tvam Soṇa tatt' eva agārikabhūto buddhānam sāsanam anuyurija kālayuttam ekaseyyam ekabhattam brahmaçariyan ti. atha kho Sonassa upāsakassa Kuṭīkanṇassa yo ahosi pabbajjābhisamkhāro so paṭippassambhi. dutiyam pi kho Soṇo upāsako

Kuṭīkaṇṇo — la — tatiyam pi kho Soṇo up. Kuṭ. yenāyasmā Mahākaccāno ten' upasam̄kami . . . pabbājetu mām bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇam upāsakam Kuṭīkaṇṇam pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabhikkhuko hoti. atha kho āyasmā Mahākaccāno tiṇṇam vassānam accayena kicchena kasirena tato-tato dasavaggam bhikkhusam̄gham sannipātāpetvā āyasmantam Soṇam upasampādesi. ||2|| atha kho āyasmato Soṇassa vassam vutthassa rahogatassa paṭisallinassa evam cetaso parivataKKko udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti na ca mayā sammukhā dittho. gaccheyyāham tam bhagavantam dassanāya arahantam sammā-sambuddham sace mām upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo sāyaṇhasamayam paṭisallānā vutthito yenāyasmā Mahākaccāno ten' upasam̄kami, upasam̄kamitvā ayasmantam Mahākaccānam abhivādetvā ekamantam nisidi, ekamantam nisinno kho āyasmā Soṇo āyasmantam Mahākaccānam etad avoca: ||3|| idha mayham bhante rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti, na ca mayā sammukhā dittho. gaccheyyāham tam bhagavantam dassanāya arahantam sammā-sambuddham sace mām upajjhāyo anujāneyyā 'ti. gaccheyyāham bhante tam bhagavantam dassanāya arahantam sammā-sambuddham sace mām upajjhāyo anujānatīti. sādhu sādhu Soṇa, gaccha tvam Soṇa tam bhagavantam dassanāya arahantam sammā-sambuddham. ||4|| dakkhissasi tvam Soṇa tam bhagavantam pāsādikam pāsādanīyam santindriyam santamānasam uttamadamatthasamatham anuppattam dantam guttam yatinndriyam nāgam. tena hi tvam Soṇa mama vacanena bhagavato pāde sirasā vanda upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandatīti, evañ ca vadehi: Avantidakkhiṇāpatho bhante appabhikkhuko, tiṇṇam me vassānam accayena kicchena kasirena tato-tato dasavaggam bhikkhusam̄gham sannipātāpetvā upasampadam alattham. app eva nāma bhagavā Avantidakkhiṇāpathē appatarena gaṇena upasampadam anujāneyya. ||5|| Avantidakkhiṇāpathē bhante kanhuttarā bhūmi kharā go-kantakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the gaṇamgaṇūpāhanam anujāneyya. Avantidakkhiṇāpathe bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpathe dhuvanahānam anujāneyya. Avantidakkhiṇāpathe bhante cammāni attharanāni elakacammām ajacammām migacammām. seyyathāpi bhante majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpathe cammāni attharanāni elakacammām ajacammām migacammām. app eva nāma bhagavā Avantidakkhiṇāpathe cammāni attharanāni anujāneyya elakacammām ajacammām migacammām. ||6|| etarahi bhante manussā nissīmagatānam bhikkhūnam cīvaram denti imam cīvaram ithannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaram dinnan ti, te kukkanuccāyantā na sādiyanti mā no nissaggiyam ahositi. app eva nāma bhagavā cīvare pariyāyam ācikkheyā 'ti. evam bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭisunītvā utṭhāyāsanā āyasmantam Mahākaccānam abhivādetvā padakkhiṇam katvā senāsanam samsāmetvā patta cīvaram ādāya yena Sāvatthi tena pakkāmi. ||7|| anupubbena yena Sāvatthi Jetavanam A nātha piṇḍikassa ārāmo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. atha kho bhagavā āyasmantam Ānandam āmantesi: imassānanda āgantukassa bhikkhuno senāsanam paññāpehīti. atha kho āyasmā Ānando yassa kho mām bhagavā ānāpeti imassā Ānanda āgantukassa bhikkhuno senāsanam paññāpehīti, icchatī bhagavā tena bhikkhunā saddhim ekavihāre vatthum, icchatī bhagavā āyasmatā Soṇena saddhim ekavihāre vatthun ti yasmim vihāre bhagavā viharati tasminm vihāre āyasmato Soṇassa senāsanam paññāpesi. ||8|| atha kho bhagavā bahud eva rattim ajjhokāse vītināmetvā vihāram pāvisi. āyasmāpi kho Soṇo bahud eva rattim ajjhokāse vītināmetvā vihāram pāvisi. atha kho bhagavā rattiyā paccūsasamayam paccutṭhāya āyasmantam Soṇam ajjheshi: paṭibhātu tam bhikkhu dhammo bhāsitun ti. evam bhante 'ti kho āyasmā Soṇo bhagavato paṭisunītvā sabbān' eva atṭhakavaggikāni sarena abhāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññapariyosāne abbhanumodi: sādhu sādhu bhikkhu suggahitāni kho te bhikkhu atthaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'si vācāya samannāgato vissatthāya anelagalāya athassa viññāpaniyā. kativasso si tvam bhikkhū 'ti. ekavasso aham bhagavā 'ti. ||9|| kissa pana tvam bhikkhu evam ciram akāsiti. ciram dittho me bhante kāmesu ādinaivo, api ca sambādhā gharāvāsā bahukiccā bahukaraṇiyā 'ti. atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

disvā ādīnavam loke nātvā dhammam nirūpadhi
ariyo na ramati pāpe sāsane ramati sucīti. ||10||

atha kho āyasmā Sōṇo paṭisammodati kho mām bhagavā, ayam khv assa kālo yan me upajjhāyo paridassiti utthāyāsanā ekamsam uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca: upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandati evañ ca vadati: Avantidakkhiṇāpatho . . . pariyāyam ācikkheyyā 'ti. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi: Avantidakkhiṇāpatho bhikkhave appabhikkhuko. anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcamena gaṇena upasampadam. ||11|| tatr' ime paccantimā janapadā: purathimāya disāya Kajañgalam nāma nigamo, tassa parena Mahāsālā, tato parā paccantimā janapadā, orato majjhe. purathimadakkhiṇāya disāya Sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. dakkhiṇāya disāya Setakañnikam nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnam nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Ūsiraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcamena gaṇena upasampadam. ||12|| Avantidakkhiṇāpathē bhikkhave kañhuttarā bhūmi kharā gokanta-kahatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu gaṇamgaṇūpāhanam. Avantidakkhiṇāpathē bhikkhave nahānagarukā manussā udakasuddhikā. anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānam. Avantidakkhiṇāpathē bhikkhave cammāni attharaṇāni elakacammam

ajacammam migacammam. seyyathāpi bhikkhave majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhikkhave Avantidakkhiṇāpathe cammāni attharanāni elakacammam ajacammam migacammam. anujānāmi bhikkhave sabbapaccantimesu janapadesu cammāni attharanāni elakacammam ajacammam migacammam. idha pana bhikkhave manussā nissīmagatānam bhikkhūnam cīvaram denti imam cīvaram itthannāmassa demā 'ti. anujānāmi bhikkhave sāditum. na tāva tam gaṇanūpagam yāva na hattam gacchatiti. ||13||13||

cammakkhandhakam pañcamam.

imamhi khandhake vatthu tesatthi. tass' uddānam :

rājā Māgadho Soṇo ca asītisahassissaro
 Sāgato Gijjhakūṭasmiṁ bahum dassesi uttarim |
 pabbajjāraddha-bhijjimsu vīnam ekapalāsikam,
 nilā, pītā, lohitikā, mañjetthā, kaṇham eva ca, |
 mahāraṅga-mahānāmā vattikā ca paṭikkhipi,
 khallakā, puṭa-pālī ca, tūla-tittira-menḍ-ajā, |
 vicchikā mora-citrā ca, sīha-vyagghā ca, dīpikā,
 ajin'-uddā, majjhārī ca, kāla-luvaparikkhatā, |
 5 phalit-upāhanā, khilā, 'dhota-khānu-khaṭakhatā, |
 tāla-velu-tiṇam c' eva, muñja-babbaja-hintalā, |
 kamala-kambala-sovanṇā, rūpikā, maṇi, veṇuriyā,
 phalikā, kamsa-kācā ca, tipu-sīsañ ca, tambakā, |
 gāvī, yānam, gilāno ca, purisayutta-sivikā,
 sayanāni, mahācammā, gocammehi ca pāpako, |
 gihīnam, cammabaddhehi, pavisanti, gilāyano,
 Mahākaccāyano Soṇo sareñ' atthakavaggikam |
 upasampadam pañca gaṇam gaṇam dhuvasinā
 cammatthaṇānuññāsi na tāva gaṇanūpagam
 adās' ime vare pañca Soṇatherassa nāyako 'ti.

MAHĀVAGGA.

VI.

Tena samayena buddho bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena bhikkhūnam sāradikena ābādhena phuṭṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā honti lūkhā dubbaññā uppāṇḍuppaṇḍukajātā dhammanisanthatagattā. addasa kho bhagavā te bhikkhū kise lūkhe dubbanne uppāṇḍuppaṇḍukajātē dhammanisanthatagatte, disvāna āyasmantam Ānandam āmantesi : kiṃ nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthatagattā 'ti. etarahi bhante bhikkhūnam sāradikena ābādhena phuṭṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā lūkhā dubbaññā uppāṇḍuppaṇḍukajātā dhammanisanthatagattā 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi : etarahi kho bhikkhūnam sāradikena ābādhena phuṭṭhānam — la — dhammanisanthatagattā. kiṃ nu kho aham bhikkhūnam bhesajjām anujāneyyam, yam bhesajjañ c' eva assa bhesajjasammatañ ca lokassa āhārattañ ca phareyya na ca olāriko āhāro paññāyeyyā 'ti. atha kho bhagavato etad ahosi : imāni kho pañca bhesajjāni seyyath' idam sappi navanītam telam madhu phāṇītam bhesajjāni c' eva bhesajjasammatañ ca lokassa āhārattañ ca pharanti na ca olāriko āhāro paññāyati. yam nūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyanhasamayam paṭisallānā vutṭhitō etasmim̄ nidāne dhammikathām katvā bhikkhū āmantesi : idha mayham bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayham bhikkhave etad ahosi : imāni kho pañca bhe-

sajjāni — la — yām nūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyām kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti. ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākatikāni lūkhāni bhojanāni tāni pi na cchādenti, pag eva senesikāni. te tena c' eva sāradikena ābādhena phutthā iminā ca bhattāchandakena tadubhayena bhiyyosomattāya kisā honti lūkhā dubbaññā uppāñdappañdukajātā dhamanisanthatagattā. addasa kho bhagavā te bhikkhū bhiyyosomattāya — la — dhamanisanthatagatte, disvāna āyasmantam Ānandaṁ āmantesi: kiṁ nu kho Ānanda etarahi bhikkhū bhiyyosomattāya kisā — la — dhamanisanthatagattā 'ti. ||4|| etarahi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhiyyosomattāya kisā lūkhā dubbaññā uppāñdappañdukajātā dhamanisanthatagattā 'ti. atha kho bhagavā etasmim niḍāne dhammikathām katvā bhikkhū āmantesi: anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti. ||5||1||

tena kho pana samayena gilānānam bhikkhūnam vasehi bhesajjehi attho hoti. bhagavato etam athām ārocesum. anujānāmi bhikkhave vasāni bhesajjāni acchavasām macchavasām susukāvasām sūkaravasām gadrabhavasām kāle paṭiggahitam kāle nipakkam kāle samsattham telaparibhogena paribhuñjītum. ||1|| vikāle ce bhikkhave paṭiggahitam, vi-kāle nipakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti tiṇṇam dukkaṭānam. kāle ce bhikkhave paṭiggahitam, vikāle nipakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti dvinnam dukkaṭānam. kāle ce bhikkhave paṭiggahitam, kāle nipakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti dukkaṭāssa. kāle ce bhikkhave paṭiggahitam, kāle nipakkam, kāle samsattham, tam ce paribhuñjeyya, anāpattīti. ||2||2||

tena kho pana samayena gilānānam bhikkhūnam mūlehi bhesajjehi attho hoti. bhagavato etam athām ārocesum.

anujānāmi bhikkhave mūlāni bhesajjāni haliddam siṅgi-veram vacam vacattham ativisam kaṭukarohinīm usiram bhaddamuttakam yāni vā pan' aññāni pi atthi mūlāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti, tāni paṭiggahetvā yāvajīvam pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena gilānānam bhikkhūnam mūlehi bhesajjehi piṭhehi attho hoti. bhagavato etam atham ārocesum. anujānāmi bhikkhave nisadapotañcānam nisadapotan ti. ||2|| 3 ||

tena kho pana samayena gilānānam bhikkhūnam kasāvehi bhesajjehi attho hoti. bhagavato etam atham ārocesum. anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvam kutajak. pakkavak. nattamālak. yāni vā pan' aññāni pi atthi kasāvabhesajjāni, n' eva khādaniye khādaniyattam pharanti na bhojaniye bhojaniyattam pharanti, tāni paṭiggahetvā yāvajīvam pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| 4 ||

tena kho pana samayena gilānānam bhikkhūnam paññehi bhesajjehi attho hoti. bhagavato etam atham ārocesum. anujānāmi bhikkhave paññāni bhesajjāni nimbapaññam kutajap. paṭolap. sulasip. kappāsikap. yāni vā pan' aññāni pi atthi paññāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti na bhojaniye bhojaniyattam pharanti — la —. ||1|| 5 ||

tena kho pana samayena gilānānam bhikkhūnam phalehi bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni bhesajjāni vilaṅgam pippalam maricam haritakam vibhītakam āmalakam goṭhaphalam yāni vā pan' aññāni pi atthi phalāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti — la —. ||1|| 6 ||

tena kho pana samayena gilānānam bhikkhūnam jatūhi bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni bhesajjāni hiṅgu hiṅgujatu hiṅguśipāṭikam takam takapattim

takapanīm sajjulasam yāni vā pan' aññāni pi atthi jatūni
bhesajjāni, n' eva khādaniye khādaniyattam pharanti — la —
||1||7||

tena kho pana samayena gilānānam bhikkhūnam loñehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave loñāni
bhesajjāni sāmuddam kālalonam sindhavam ubbhidam bilam
yāni vā pan' aññāni pi atthi loñāni bhesajjāni, n' eva khā-
daniye khādaniyattam pharanti, na bhojaniye bhojaniyattam
pharanti, tāni patiggahetvā yāvajivam pariharitum, sati pa-
ccaye paribhuñjitur. asati paccaye paribhuñjantassa āpatti
dukkatassā 'ti. ||1||8||

tena kho pana samayena āyasmato Ānandassa upajjhā-
yassa āyasmato Belat̄hasisassa thullakachābādho hoti.
tassa lasikāya cīvarāni kāye lagganti. tāni bhikkhū uda-
kena temetvā-temetvā apakaddhanti. addasa kho bhagavā
senāsanacārikam āhindanto te bhikkhū tāni cīvarāni uda-
kena temetvā-temetvā apakaddhante, disvāna yena te bhi-
kkhū ten' upasam̄kami, upasam̄kamitvā te bhikkhū etad
avoca : kiñ imassa bhikkhave bhikkhuno ābādho 'ti. imassa
bhante āyasmato thullakachābādho, lasikāya cīvarāni kāye
lagganti, tāni mayam udakena temetvā-temetvā apakađdhā-
mā 'ti. ||1|| atha kho bhagavā etasmim̄ nidāne dhammi-
katham katvā bhikkhū āmantesi : anujānāmi bhikkhave
yassa kañdu vā pilakā vā assāvo vā thullakachā vā ābādho
kāyo vā duggandho, cuññāni bhesajjāni, agilānassa cha-
kanam mattikam rajanapakkam. anujānāmi bhikkhave
udukkhalamusalan ti. ||2||9||

tena kho pana samayena gilānānam bhikkhūnam cuñnehi
bhesajjehi cālītehi attho hoti — la — anujānāmi bhikkhave
cuññacālanin ti. sañhehi attho hoti. anujānāmi bhikkhave
dussacālanin ti. ||1|| tena kho pana samayena aññatarassa
bhikkhuno amanussikābādho hoti. tam ācariyupajjhāyā
upaṭṭhabhantā nāsakkhimsu ārogam kātum. so sūkarasūnam
gantvā āmakamamsam khādi āmakalohitam pivi, tassa so
amanussikābādho paṭippassambhi. bhagavato etam attham

ârocesum. anujânâmi bhikkhave amanussikâbâdhe âmaka-mâmsam âmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhu-rogâbâdho hoti. tam bhikkhum pariggahetvâ uccâram pi passâvam pi nikkhâmenti. addasa kho bhagavâ senâsana-cârikam âhiñdanto te bhikkhû tam bhikkhum pariggahetvâ uccâram pi passâvam pi nikkhâmente, disvâna yena te bhikkhû ten' upasamkami, upasamkamitvâ te bhikkhû etad avoca : kim imassa bhikkhave bhikkhuno âbâdho 'ti. ||1|| imassa bhante âyasmato cakkhurogâbâdho, imam mayam pariggahetvâ uccâram pi passâvam pi nikkhâmemâ 'ti. atha kho bhagavâ etasmim nidâne dhammikatham katvâ bhikkhû âmantesi : anujânâmi bhikkhave añjanam kâlañjanam rasajjanam sotañjanam gerukam kapallan ti. añjanupapisanehi attho hoti — gha — anujânâmi bhikkhave candanam tagaram kâlânusâriyam tâlisam bhaddamuttakan ti. ||2||11||

tena kho pana samayena bhikkhû piññâni añjanâni thâli-kesu pi sarâvakesu pi nikkipanti. tinacunnehi pi pamsukehi pi okiriyanti — gha — anujânâmi bhikkhave añjanin ti. tena kho pana samayena chabbaggyâ bhikkhû uccâvacâ añjaniyo dhârenti sovañnamayam rûpiyamayam. manussâ ujjhâyanti khîyanti vipâcenti : seyyathâpi gihî kâma-bhogino 'ti. bhagavato etam attham ârocesum. na bhikkhave uccâvacâ añjanî dhâretabbâ. yo dhâreyya, âpatti dukkatañassa. anujânâmi bhikkhave atthimayam dantamayam visânamayam nalamayam veñumayam kañthamayam jatumayam phalamayam lohamayam sañkhanâbhimayan ti. ||1|| tena kho pana samayena añjanî apârûtâ honti. tinacunnehi pi pamsukehi pi okiriyanti — la — anujânâmi bhikkhave apidhânan ti. apidhânam nipatati. anujânâmi bhikkhave suttakena bandhitvâ añjaniyâ bandhitun ti. añjanî nipatati. anujânâmi bhikkhave suttakena sibbetun ti. ||2|| tena kho pana samayena bhikkhû añguliyâ añjanti. akkhini dukkhâni honti — la — anujânâmi bhikkhave añjanisalâkan ti. tena kho pana samayena chabbaggyâ bhikkhû uccâvacâ añjanisalâkâyo dhârenti sovañnamayam rûpiyamayam. ma-

nussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâma-bhogino 'ti — la — na bhikkhave uccâvacâ añjanisalâkâ dhâretabbâ. yo dhâreyya, âpatti dukkatassa. anujânâmi bhikkhave aṭṭhimayam — la — sañkhanâbhimayan ti. ||3|| tena kho pana samayena añjanisalâkâ bhûmiyam patitâ pharusâ hoti — la — anujânâmi bhikkhave salâkodhâniyan ti. tena kho pana samayena bhikkhû añjanim pi añjanisalâkam pi hatthena pariharanti — la — anujânâmi bhikkhave añjanithavikan ti. amsabandhako na hoti — la — anujânâmi bhikkhave amsabandhakam bandhana-suttakan ti. ||4||12||

tena kho pana samayena âyasmato Pilinda-vacchassa sisâbhitâpo hoti — la — anujânâmi bhikkhave muddhani telakan ti. na kkhamanîyo hoti — la — anujânâmi bhikkhave natthukamman ti. natthu galati — la — anujânâmi bhikkhave natthukaraṇin ti. tena kho pana samayena chabbaggiyâ bhikkhû uccâvacâ natthukaraṇiyo dhârenti sovaṇṇamayam rûpiyamayam. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâmabhogino 'ti. na bhikkhave uccâvacâ natthukaraṇi dhâretabbâ. yo dhâreyya, âpatti dukkatassa. anujânâmi bhikkhave aṭṭhimayam — la — sañkhanâbhimayan ti. ||1|| natthum visamaññâsiñcanti. anujânâmi bhikkhave yamakanatthukaraṇin ti. na kkhamanîyo hoti. anujânâmi bhikkhave dhûmam pâtun ti. taññi ñeva vattîp alimpetvâ pivanti. kantham dahati — la — anujânâmi bhikkhave dhûmanettan ti. tena kho pana samayena chabbaggiyâ bhikkhû uccâvacâni dhûmanettâni dhârenti . . . (comp. § 1.) . . . sañkhanâbhimayan ti. tena kho pana samayena dhûmanettâni apârûtâni honti, pânakâ pavisanti — la — anujânâmi bhikkhave apidhânan ti. tena kho pana samayena bhikkhû dhûmanettâni hatthena pariharanti. anujânâmi bhikkhave dhûmanetta-thavikan ti. ekato ghamsiyanti — la — anujânâmi bhikkhave yamakathavikan ti. amsabandhako na hoti — la — anujânâmi bhikkhave amsabandhakam bandha-nasuttakan ti. ||2||13||

tena kho pana samayena âyasmato Pilinda-vacchassa

vātābādho hoti. vejjā evam āhamsu : telam pacitabban ti. anujānāmi bhikkhave telapākan ti. tasmim kho pana telapāke majjam pakkhipitabbam hoti. anujānāmi bhikkhave telapāke majjam pakkhipitun ti. tena kho pana samayena chabbaggyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti. na bhikkhave atipakkhittamajjam telam pātabbam. yo piveyya, yathādhammo kāretabbo. anujānāmi bhikkhave yasmin telapāke majjassa na vāṇo na gandho na raso paññāyati, evarūpam majjapakkhittam telam pātun ti. ||1|| tena kho pana samayena bhikkhūnam bahum atipakkhittamajjam telam pakkam hoti. atha kho bhikkhūnam etad ahosi : katham nu kho atipakkhittamajje tele patipajjatbabban ti. anujānāmi bhikkhave abbhañjanam adhiṭṭhatun ti. tena kho pana samayena āyasmato Pilindavacchassa bahutaram telam pakkam hoti, telabhājanam na samvijjati. anujānāmi bhikkhave tīni tumbāni lohatumbam kaṭṭhatumbam phalatumban ti. ||2|| tena kho pana samayena āyasmato Pilindavacchassa aṅgavāto hoti. anujānāmi bhikkhave sedakamman ti. na kkhamanīyo hoti. anujānāmi bhikkhave sambhārasedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave mahāsedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave bhaṅgodakan ti. na kkhamanīyo hoti. anujānāmi bhikkhave udakakotthakan ti. ||3|| tena kho pana samayena āyasmato Pilindavacchassa pabbavāto hoti. anujānāmi bhikkhave lohitam mocetun ti. na kkhamanīyo hoti. anujānāmi bhikkhave lohitam mocetvā visāñena gahetun ti. tena kho pana samayena āyasmato Pilindavacchassa pādā phālitā honti. anujānāmi bhikkhave pādabbhañjanan ti. na kkhamanīyo hoti. anujānāmi bhikkhave pajjam abhisamkharitun ti. tena kho pana samayena aññatarassa bhikkhuno gaṇḍābādho hoti. anujānāmi bhikkhave satthakammam. kasāvodakena attho hoti. anujānāmi bhikkhave kasāvodakan ti. tilakakkena attho hoti. anujānāmi bhikkhave tilakakkan ti. ||4|| kabaliyā attho hoti. anujānāmi bhikkhave kabaliikan ti. vanabandhanacolena attho hoti. anujānāmi bhikkhave vanabandhanacolan ti. vāṇo kanuvati. anujānāmi bhikkhave sāsapakuṭṭena phositun ti. vāṇo kilijittha.

anujānāmi bhikkhave dhūmam kātun ti. vanamamsam
 vuṭṭhāti. anujānāmi bhikkhave loṇasakkharikāya
 chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave va-
 ṇatelan ti. telam galati. bhagavato etam attham āroce-
 sum. anujānāmi bhikkhave vikāsikam sabbam vanapati-
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu
 ahinā dattho hoti. bhagavato etam attham ārocesum. anu-
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūtham
 muttam chārikam mattikan ti. atha kho bhikkhūnam etad
 ahosi: appatīggahitāni nu kho udāhu patīggahetabbānīti.
 bhagavato etam attham ārocesum. anujānāmi bhikkhave
 sati kappiyakārake patīggahāpetum, asati kappiyakārake
 sāmam gahetvā paribhuñjitun ti. tena kho pana samayena
 aññatarena bhikkhunā visam pītam hoti. anujānāmi bhi-
 kkhave gūtham pāyetun ti. atha kho bhikkhūnam etad
 ahosi: appatīggahito nu kho udāhu patīggahāpetabbo 'ti.
 anujānāmi bhikkhave yam karonto patīgganhāti sv eva
 patīggaho kato, na puna patīggahāpetabbo 'ti. ||6|| tena
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-
 bādho hoti. anujānāmi bhikkhave sītālolim pāyetun ti.
 tena kho pana samayena aññataro bhikkhu dutṭhagaḥāniko
 hoti. anujānāmi bhikkhave āmisakhāram pāyetun ti.
 tena kho pana samayena aññatarassa bhikkhuno pañduro-
 gābādho hoti. anujānāmi bhikkhave muttaharitakam
 pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno
 chavidosābādho hoti. anujānāmi bhikkhave gandhālepam
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-
 sannakāyo hoti. anujānāmi bhikkhave virecanam pātun
 ti. acchakañjijā attho hoti. anujānāmi bhikkhave accha-
 kañjikan ti. akaṭayūsena attho hoti. anujānāmi bhi-
 kkhave akaṭayūsan ti. katākaṭena attho hoti. anujānāmi
 bhikkhave katākaṭan ti. patīcchādaniyena attho hoti.
 anujānāmi bhikkhave patīcchādaniyan ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rāja-
 gahe pabbhāram sodhāpeti lenam kattukāmo. atha kho
 rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilinda-
 vaccho ten' upasamkami, upasamkamitvā āyasmantam Pilin-

davaccham abhivâdetvâ ekamantam nisidi. ekamantam nisinno kho râjâ Mâgadho Seniyo Bimbisâro âyasmantam Pilindavaccham etad avoca : kim bhante thero kârâpetiti. pabbhâram mahârâja sodhâpemi lenam kattukâmo 'ti. attho bhante ayyassa ârâmikenâ 'ti. na kho mahârâja bhagavatâ ârâmiko anuññâto 'ti. tena hi bhante bhagavantam pañipucchitvâ mama âroceyyâthâ 'ti. evam mahârâjâ 'ti kho âyasmâ Pilindavaccho rañño Mâgadhassa Seniyassa Bimbisârassa paccassosi. ||1|| atha kho âyasmâ Pilindavaccho râjânam Mâgadham Seniyam Bimbisâram dhammiyâ kathâya sandassesi samâdapesi samuttejesi sampahamsesi. atha kho râjâ Mâgadho Seniyo Bimbisâro âyasmata Pilindavacchena dhammiyâ kathâya sandassito samâdapito samuttejito sampahamsito utthâyâsanâ âyasmantam Pilindavaccham abhivâdetvâ padakkhiñam katvâ pakkâmi. atha kho âyasmâ Pilindavaccho bhagavato santike dûtam pâhesi: râjâ bhante Mâgadho Seniyo Bimbisâro ârâmikan dâtukâmo. katham nu kho bhante pañipajitabban ti. atha kho bhagavâ etasmim nidâne dhammikatham katvâ bhikkhû âmantesi: anujânâmi bhikkhave ârâmikan ti. ||2|| dutiyam pi kho râjâ Mâgadho Seniyo Bimbisâro yenâyasmâ Pilindavaccho ten' upasamkami, upasamkamitvâ âyasmantam Pilindavaccham abhivâdetvâ ekamantam nisidi. ekamantam nisinno kho râjâ Mâgadho Seniyo Bimbisâro âyasmantam Pilindavaccham etad avoca : anuññâto bhante bhagavatâ ârâmiko 'ti. evam mahârâjâ 'ti. tena hi bhante ayyassa ârâmikan dammiti. atha kho râjâ Mâgadho Seniyo Bimbisâro âyasma-to Pilindavacchassa ârâmikan pañisunîtvâ vissaritvâ cirena satim pañilabhitvâ aññataram sabbatthakam mahâmattam âmantesi: yo mayâ bhañe ayyassa ârâmiko pañissuto dinno so ârâmiko 'ti. na kho deva ayyassa ârâmiko dinno 'ti. kîvaciram nu kho bhañe ito hitam hotiti. ||3|| atha kho so mahâmatto rattiyô viganetvâ râjânam Mâgadham Seniyam Bimbisâram etad avoca : pañca deva rattisatânîti. tena hi bhañe ayyassa pañca ârâmikasatâni dethâ 'ti. evam devâ 'ti kho so mahâmatto rañño Mâgadhassa Seniyassa Bimbisârassa pañisunîtvâ âyasmato Pilindavacchassa pañca ârâmikasatâni pâdâsi, pâtiyekko gâmo nivisi. Ârâmikagâmo 'ti pi nam.

âhamṣu, Pilindagāmo 'ti pi nam̄ âhamṣu. tena kho pana samayena âyasmā Pilindavaccho tasmim̄ gāmake kulūpako hoti. atha kho âyasmā Pilindavaccho pubbañhasamayam̄ nivāsetvā pattacivaram̄ âdāya Pilindagāmam̄ pindâya pâvisi. || 4 || tena kho pana samayena tasmim̄ gāmake ussavo hoti, dârikâ alamkâtâ mâlâkitâ kîlanti. atha kho âyasmā Pilindavaccho Pilindagāmake sapadânam̄ pindâya caramâno yena aññatarassa ârâmikassa nivesanam̄ ten' upasamkami, upasamkamitvâ paññatte âsane nisîdi. tena kho pana samayena tassâ ârâmikiniyâ dhîtâ aññe dârake alamkate mâlâkite passitvâ rodati: mâlam̄ me detha, alamkâram̄ me dethâ 'ti. atha kho âyasmā Pilindavaccho tam̄ ârâmikinim̄ etad avoca: kissâyam̄ dârikâ rodatiti. ayam̄ bhante dârikâ aññe dârake alamkate mâlâkite passitvâ rodati: mâlam̄ me detha, alamkâram̄ me dethâ 'ti. kuto amhâkam̄ duggatânam̄ mâlâ, kuto alamkâro 'ti. || 5 || atha kho âyasmā Pilindavaccho aññataram̄ tinandupakam̄ gahetvâ tam̄ ârâmikinim̄ etad avoca: hand' imam̄ tinandupakam̄ tassâ dârikâya sîse pañmuñcâ 'ti. atha kho sâ ârâmikinî tam̄ tinandupakam̄ gahetvâ tassâ dârikâya sîse pañmuñci. sâ ahosi suvañnamâlâ abhirûpâ dassaniyâ pâsâdikâ, n' atthi tâdisâ rañño pi antepure suvañnamâlâ. manussâ rañño Mâgadhassa Seniyassa Bimbisârassa ârocesum: amukassa deva ârâmikassa ghare suvañnamâlâ abhirûpâ dassaniyâ pâsâdikâ, n' atthi tâdisâ devassa pi antepure suvañnamâlâ. kuto tassa duggatassa. nissampsayam̄ corikâya âbhata 'ti. atha kho râjâ Mâgadho Seniyo Bimbisâro tam̄ ârâmikakulam̄ bandhâpesi. || 6 || dutiyam̄ pi kho âyasmā Pilindavaccho pubbañhasamayam̄ nivâsetvâ pattacivaram̄ âdāya Pilindagāmam̄ pindâya pâvisi. Pilindagāmake sapadânam̄ pindâya caramâno yena tassa ârâmikassa nivesanam̄ ten' upasamkami, upasamkamitvâ pativissake pucchi: kaham̄ imam̄ ârâmikakulam̄ gatan ti. etissâ bhante suvañnamâlâya kâraṇâ raññâ bandhâpitân ti. atha kho âyasmâ Pilindavaccho yena rañño Mâgadhassa Seniyassa Bimbisârassa nivesanam̄ ten' upasamkami, upasamkamitvâ paññatte âsane nisîdi. atha kho râjâ Mâgadho Seniyo Bimbisâro yenâyasmâ Pilindavaccho ten' upasamkami, upasamkamitvâ âyasmantam Pilindavachcham̄ abhivâdetvâ ekamantam̄ nisîdi. ekamantam̄ nisinnam̄

kho rājānam Māgadham Seniyam Bimbisāram āyasmā Pilindavaccho etad avoca : ||7|| kissa mahārāja ārāmikakulam bandhāpitān ti. tassa bhante ārāmikassa ghare suvaṇṇamālā abhirūpā dassanīyā pāsādikā, n' atthi tādisā amhākam pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissam̄sayam corikāya ābhata 'ti. atha kho āyasmā Pilindavaccho rañño Māgadhassa Seniyassa Bimbisārassa pāsādām suvaṇṇan ti adhimucci, so ahosi sabbo sovaṇṇamayo. idām pana te mahārāja tāvabahum suvaṇṇam kuto 'ti. aññātām bhante, ayyassa eso iddhānubhāvo 'ti tam ārāmikakulam muñicāpesi. ||8|| manussā ayyena kira Pilindavacchena sarājikāya parisāya uttarimanussadhammañ iddhipātihāriyam dassitan ti attamanā abhippasannā āyasmato Pilindavacchassa pañca bhesajjāni abhiharim̄su seyyath' idām : sappim navanitam telam madhup phāṇitan ti. pakatiyāpi ca āyasmā Pilindavaccho lābhī hoti, pañcannam bhesajjānam laddham-laddham parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddham-laddham kolambe pi ghaṭe pi pūretvā patisāmeti, parissāvanāni pi thavikāyo pi pūretvā vātāpānesu lagganti, tāni olina-vilināni tiṭṭhanti, undurehi pi vihārā okiṇṇavikinṇā honti. manussā vihāracārikam āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti : antokoṭṭhāgārikā ime samanā Sakyaputtiyā seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū evarūpāya bāhullāya cetessantiti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū evarūpāya bāhullāya cetentiti. saccam bhagavā. vigarahitvā dhammikathām katvā bhikkhū āmantesi : yāni kho pana tāni gilānānam bhikkhūnam paṭisāyaniyāni bhesajjāni seyyath' idām : sappi navanitam telam madhu phāṇitam, tāni patiggahetvā sattāhaparamām sannidhikārakam paribhuñjitabbāni, tam atikkāmayato yathādhammo kāretabbo 'ti. ||10||15||

bhesajjaanuññātabhāṇavāram paṭhamam.

atha kho bhagavā Sāvatthiyam yathābhīrantam viha-

ritvā yena Rājagaham tena cārikam pakkāmi. addasa kho áyasmā Kañkhārevato antarā magge gułakaraṇam okkamitvā gule piṭṭham pi chārikam pi pakkhipante, disvāna akappiyo gulo sāmiso, na kappati gulo vikāle paribhuñjitun ti kukkuccāyanto sapariso gułam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi gułam na paribhuñjanti. bhagavato etam attham ārocesum. kimathiyā bhikkhave gule piṭṭham pi chārikam pi pakkhipantīti. thaddhanathāya bhagavā 'ti. sace bhikkhave thaddhanathāya gule piṭṭham pi chārikam pi pakkhipanti so ca gulo tv eva samkham gacchati, anujānāmi bhikkhave yathāsukham gułam pari-bhuñjitun ti. ||1|| addasa kho áyasmā Kañkhārevato antarā magge vacce muggam jātam, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto sapariso muggam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi muggam na paribhuñjanti. bhagavato etam attham ārocesum. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukham muggam paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti, so loṇasovīrakam apāyi, tassa so udaravātābādho patipassambhi. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānassa loṇasovīrakam, agilānassa udakasambhinnam pānaparibhogena paribhuñjitun ti. ||3|| 16 ||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahē viharati Veļuvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravātābādho hoti. atha kho áyasmā Anando pubbe pi bhagavato udaravātābādho tekaṭulāya yāguyā phāsu hotiti sāmam tilam pi tāndulam pi muggam pi paññāpetvā anto vāsetvā anto sāmam pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamphitam tathāgatā pucchanti no anatthasamphitam, anatthasamphite setughāto tathāgatānam. dvīhi ákārehi buddhā bhagavanto bhikkhū patipucchanti, dhammad vā desessāma, sāvakānam vā sikkhāpadam paññāpessāmā 'ti. atha kho bhagavā áyas-

mantam Ānandam āmantesi : kut' yāyā Ānanda yāgū 'ti.
 atha kho yāyasmā Ānando bhagavato etam attham ārocesi.
 ||2|| vigarahi buddho bhagavā : ananucchaviyam Ānanda
 ananulomikam appaṭirūpam assāmaṇakam akappiyam aka-
 raniyam. katham hi nāma tvam Ānanda evarūpāya bāhullāya
 cetessasi. yad api Ānanda anto vuttham tad api akappiyam,
 yad api anto pakkam tad api akappiyam, yad api sāmā-
 pakkam tad api akappiyam. n' etam Ānanda appasannānam
 vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū
 āmantesi : na bhikkhave anto vuttham anto pakkam
 sāmā- pakkam paribhuñjitabbam. yo paribhuñjeyya,
 āpatti dukkaṭassa. ||3|| anto ce bhikkhave vuttham anto
 pakkam sāmā- pakkam, tañ ce paribhuñjeyya, āpatti tiṇḍam
 dukkaṭānam. anto ce bhikkhave vuttham anto pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, āpatti dvinnam
 dukkaṭānam. anto ce bhikkhave vuttham bahi pakkam
 sāmā- pakkam, tañ ce paribhuñjeyya, āpatti dvinnam
 dukkaṭānam. ||4|| bahi ce bhikkhave vuttham anto pakkam
 sāmā- pakkam, tañ ce paribhuñjeyya, āpatti dvinnam
 dukkaṭānam. anto ce bhikkhave vuttham bahi pakkam aññehi
 pakkam, tañ ce paribhuñjeyya, āpatti dukkaṭassa. bahi ce
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce
 paribhuñjeyya, āpatti dukkaṭassa. bahi ce bhikkhave
 vuttham bahi pakkam sāmā- pakkam, tañ ce paribhuñjeyya,
 āpatti dukkaṭassa. bahi ce bhikkhave vuttham bahi pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, anāpattīti. ||5|| tena
 kho pana samayena bhikkhū bhagavatā sāmāpāko paṭi-
 kkhitto 'ti punapāke kukuccāyanti. bhagavato etam attham
 ārocesum. anujānāmi bhikkhave punapākam pacitun ti.
 ||6|| tena kho pana samayena Rājagahaṁ dubbhikkham hoti.
 manussā loṇam pi telam pi tāndulam pi khādaniyam pi
 ārāmām āharanti, tāni bhikkhū bahi vāseti, ukkapindakāpi
 khādanti corāpi haranti. bhagavato etam attham ārocesum.
 anujānāmi bhikkhave anto vāsetun ti. anto vāsetvā bahi
 pācenti, damakā parivārenti. bhikkhū avissatthā pari-
 bhūñjanti. bhagavato etam attham ārocesum. anujānāmi
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakārakā
 bahutaram haranti, appataram bhikkhūnaṁ denti. bhaga-

vato etam attham ārocesum. anujānāmi bhikkhave sāmam pacitum. anujānāmi bhikkhave anto vutthā anto pakkam sāmam pakkan ti. ||7|| tena kho pana samayena sambahulā bhikkhū Kāsīsu vassam vutthā Rājagahaṁ gacchantā bhagavantam dassanāya antarā magge na labhim̄su lūkhassa vā pañitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi. atha kho te bhikkhū kilantarūpā yena Rājagahaṁ Veļuvanam Kalandakanivāpo yena bhagavā ten' upasamkamim̄su, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidim̄su. āciṇṇam kho pan' etam buddhānam bhagavantānam ḡantukehi bhikkhūhi saddhim patissammoditum. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci 'ttha appakilamathena addhānam ḡatā, kuto ca tumhe bhikkhave ḡacchathā 'ti. ||8|| khamaniyam bhagavā, idha mayam bhante Kāsīsu vassam vutthā Rājagahaṁ ḡacchantā bhagavantam dassanāya antarā magge na labhim̄ha lūkhassa vā pañitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi, tena mayam kilantarūpā addhānam ḡatā 'ti. atha kho bhagavā etasmim̄ nidāne dhammadikathām katvā bhikkhū āmantesi: anujānāmi bhikkhave yaṭṭha phalakhādaniyam passati kappiyakārako ca na hoti, sāmam gahetvā haritvā kappiyakārakam passitvā bhūmiyam nikhipitvā patiggahāpetvā paribhuñjītum. anujānāmi bhikkhave uggahitam patiggahitun ti. ||9||17||

tena kho pana samayena aññatarassa brāhmaṇassa navā ca tilā navañ ca madhum uppannā honti. atha kho tassa brāhmaṇassa etad ahosi: yam nūnāham nave ca tile navañ ca madhum buddhapamukhassa bhikkhusamghassa dadeyyan ti. atha kho so brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhim sammodi. sammodaniyam katham sāraṇiyam vītisāretvā ekamantam attīhāsi, ekamantam thito kho so brāhmaṇo bhagavantam etad avoca: adhivāsetu me bhante bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhi-

bhāvena. atha kho so brāhmaṇo bhagavato adhvāsanam
 viditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassā rattiyā
 accayena pañitam khādaniyam bhojaniyam paṭiyādāpetvā
 bhagavato kālam ārocāpesi : kālo bho Gotama, nīthitam
 bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā
 pattacivaram ādāya yena tassa brāhmaṇassa nivesanam ten'
 upasam̄kami, upasam̄kamitvā paññatte āsane nisidi saddhim
 bhikkhusam̄ghena. atha kho so brāhmaṇo buddhapamu-
 kham bhikkhusam̄gham pañitenā khādaniyena bhojaniyena
 sahatthā santappetvā sampavāretvā bhagavantam bhuttāvīm
 onītappatpāṇīm ekamantam nisidi. ekamantam nisinnam
 kho tam brāhmaṇam bhagavā dhammiyā kathāya sandassetvā
 samādapetvā samuttejetvā sampahamsetvā utṭhāyāsanā pa-
 kkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakkantassa
 bhagavato etad ahosi: yesam kho mayā atthāya buddhapu-
 mukho bhikkhusam̄gho nimantito nave ca tile navañ ca
 madhum dassāmīti, te mayā pamutthā dātum. yam nūnā-
 ham nave ca tile navañ ca madhum kolambehi ca ghaṭehi
 ca ārāmam harāpeyyan ti. atha kho so brāhmaṇo nave
 ca tile navañ ca madhum kolambehi ca ghaṭehi ca ārāmam
 āharāpetvā yena bhagavā ten' upasam̄kami, upasam̄kamitvā
 ekamantam atthāsi, ekamantam thito kho so brāhmaṇo bha-
 gavantam etad avoca: ||3|| yesam kho mayā bho Gotama
 atthāya buddhapamukho bhikkhusam̄gho nimantito nave ca
 tile navañ ca madhum dassāmīti, te mayā pamutthā dātum.
 patigāñhātu me bhavam Gotamo nave ca tile navañ ca
 madhun ti. tena hi brāhmaṇa bhikkhūnam dehiti. tena
 kho pana samayena bhikkhū dubbhikkhe appamattake pi
 pavārenti paṭisam̄khāpi paṭikkhipanti, sabbo ca saṅgho pa-
 vārito hoti, bhikkhū kukkuccāyantā na paṭigāñhanti. paṭi-
 gāñhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave
 tato nīhatam bhuttāvinā pavāritena anatirittam pari-
 buñjitun ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sa-
 kyaputtassa upaṭṭhākakulam saṅghass' atthāya khādani-
 yam pāhesi: ayyassa Upanandassa dassetvā saṅghassa dā-
 tabban ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmam piñḍaya paviṭṭho hoti. atha kho te manussā ārāmam gantvā bhikkhū pucchiṁsu : kaham bhante ayyo Upanando 'ti. esāvuso āyasmā Upanando Sakyaputto gāmam piñḍaya paviṭṭho 'ti. idam bhante khādaniyam ayyassa Upanandassa dassetvā samghassa dātabban ti. bhagavato etam attham ārocesum. tena hi bhikkhave paṭigga-hetvā nikkipathā yāva Upanando āgacchatīti. ||1|| atha kho āyasmā Upanando Sakyaputto purebhattam kulāni pa-yirupāsitvā divā āgacchi. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisamkhāpi paṭikkhipanti, sabbo ca samgho pavārito hoti, bhikkhū kukkuccāyantā na paṭigaṇhanti. paṭigaṇhatha bhikkhave pari-bhuñjatha. anujānāmi bhikkhave purebhattam paṭi-gaḥitam bhuttāvinā pavāritena anatirittam paribhufitun ti. ||2|| 19 ||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anātha piñḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa kāyaḍāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasamkami, upasamkamitvā āyasmantam Sāriputtam etad avoca : pubbe te āvuso Sāriputta kāyaḍāhābādho kena phāsu hotīti. bhisehi ca me āvuso mulālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasā-reyya pasāritam vā bāham sammiñjeyya, evam eva Jetavane antarahito Mandākiniyā pokkharanīyā tīre pāturahosī. ||1|| addasa kho aññataro nāgo āyasmantam Mahāmoggallānam dūrato 'va āgacchantam, disvāna āyasmantam Mahāmoggallānam etad avoca : etu kho bhante ayyo Mahāmoggallāno, svāgatam bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kim dammiti. bhisehi ca me āvuso attho mulālikāhi cā 'ti. atha kho so nāgo aññatararam nāgam āñāpesi : tena hi bhañe ayyassa bhise ca mulālikāyo ca yāvad-attham dehīti. atha kho so nāgo Mandākinim pokkharanīm ogāhetvā sonḍaya bhisāñ ca mulāliñ ca abbāhitvā suvi-

kkhālitam vikkhāletvā bhañḍikam bandhitvā yenāyasmā Mahāmoggallāno ten' upasam̄kami. || 2 || atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjītam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Mandākiniyā pokkharaniyā tīre antarahito Jetavane pāturaḥosi, so pi kho nāgo Mandākiniyā pokkharaniyā tīre antarahito Jetavane pāturaḥosi. atha kho so nāgo āyasmato Mahāmoggallānassa bhise ca muñālikāyo ca patīggahāpetvā Jetavane antarahito Mandākiniyā pokkharaniyā tīre pāturaḥosi. atha kho āyasmā Mahāmoggallāno āyasmato Sāriputtassa bhise ca muñālikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca muñālikāyo ca paribhuttassa kāyadāhābādho patīppassambhi. bahū blisā ca muñālikāyo ca avasiñṭhā honti. || 3 || tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti pañisanñkhāpi pañikkhipanti, sabbo ca samgho pavārito hoti, bhikkhū kukkuccāyantā na pañiganhanti. pañiganhatha bhikkhave pari-bhuñjatha. anujānāmi bhikkhave vanatṭham pokkharatṭham bhuttāvinā pavāritena anatirittam paribhuñjitunti. || 4 || 20 ||

tena kho pana samayena Sāvatthiyam bahum phalakhā-daniyam ussannam hoti kappiyakārako ca na hoti. bhikkhū kukkuccāyantā phalam na paribhuñjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave abijam nibbatta-bijam akatakappam phalam paribhuñjitunti. || 1 || 21 ||

atha kho bhagavā Sāvatthiyam yathābhīrantam viharitvā yena Rājagaham tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Veļuvane Kalanda-kanivāpe. tena kho pana samayena aññatarassa bhikkhuno bhagandalābādho hoti. Ākāsagotto veijo satthakammam karoti. atha kho bhagavā senāsanacārikam āhiñḍanto yena tassa bhikkhuno vihāro ten' upasam̄kami. || 1 || addasa kho Ākāsagotto veijo bhagavantam dūrato 'va āgacchantam, disvāna bhagavantam etad avoca: āgacchatu bhavam Gotamo imassa bhikkhuno vaccamaggam passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamañ khv āyam moghapuri-
 so uppādetiti tuñhibhūto 'va pañinivattitvā etasmim̄ nidañne
 etasmim̄ pakarañe bhikkhusamgham̄ sannipātāpetvā bhikkhū
 patipucchi: atthi kira bhikkhave amukasmim̄ vihāre bhikkhu
 gilāno 'ti. atthi bhagavā 'ti. kiñ tassa bhikkhave bhikkhuno
 ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākā-
 sagotto vejjo satthakammam̄ karotiti. ||2|| vigarahi buddho
 bhagavā: ananuechaviyam̄ bhikkhave tassa moghapurisassa
 ananulomikam̄ appatirūpam̄ assāmanakam̄ akappiyam̄ aka-
 rañiyam̄. katham̄ hi nāma so bhikkhave moghapuriso
 sambādhe satthakammam̄ kārāpessatiti. sambādhe bhikkha-
 ve sukhumā chavi, duropayo vano, dupparihāram̄ sattham̄.
 n' etam̄ bhikkhave appasannānam̄ vā pasādāya. vigara-
 hitvā dhammikatham̄ katvā bhikkhū āmantesi: na bhi-
 kkhave sambādhe satthakammam̄ kārāpetabbam̄. yo
 kārāpeyya, āpatti thullaccayassā 'ti. ||3|| tena kho pana
 samayena chabbaggiyā bhikkhū bhagavatā sattha-
 kammam̄ patikkhitān ti vatthikammam̄ kārāpentī. ye
 te bhikkhū appicchā te ujjhāyanti khiyanti vipācentī:
 katham̄ hi nāma chabbaggiyā bhikkhū vatthikammam̄ kārā-
 pessantīti. atha kho te bhikkhū bhagavato etam̄ attham̄
 ārocesum̄. saccam̄ kira bhikkhave chabbaggiyā bhikkhū
 vatthikammam̄ kārāpentīti. saccam̄ bhagavā. vigarahitvā
 dhammikatham̄ katvā bhikkhū āmantesi: na bhikkhave
 sambādhassa sāmantā dvañgulā satthakammam̄ vā
 vatthikammam̄ vā kārāpetabbam̄. yo kārāpeyya, āpatti
 thullaccayassā 'ti. ||4|| 22 ||

atha kho bhagavā Rājagahē yathābhīrantam̄ viharitvā
 yena Bārāñasī tena cārikam̄ pakkāmi. anupubbena cāri-
 kam̄ caramāno yena Bārāñasī tad avasari. tatra sudam̄ bha-
 gavā Bārāñasiyam̄ viharati Isipatane migadāye. tena
 kho pana samayena Bārāñasiyam̄ Suppiyo ca upāsako
 Suppiyā ca upāsikā ubhatopasannā honti dāyakā kārakā
 samghupatthākā. atha kho Suppiyā upāsikā ārāmam̄ gantvā
 vihārena vihāram̄ pariveñena pariveñam̄ upasam̄kamitvā bhi-
 kkhū pucchatī: ko bhante gilāno, kassa kiñ āhariyyatū
 'ti. ||1|| tena kho pana samayena aññatarena bhikkhnā

virecanam pītam hoti. atha kho so bhikkhu Suppiyam upāsikam etad avoca : mayā kho bhagini virecanam pītam, attho me paticchādaniyenā 'ti. sutṭhu ayya āhariyissatiti gham gantvā antevāsim āñāpesi : gaccha bhave pavattamamsam jānāhīti. evam ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisūnitvā kevalakappam Bārāṇasim āhiṇḍanto na addasa pavattamamsam. atha kho so puriso yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : n' atth' ayye pavattamamsam, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paticchādaniyam alabantassa abādho vā abhivaddhissati kālamkiriyā vā bhavissati, na kho me tam paṭirūpam yāham paṭisūnitvā na harāpeyyan ti potthanikam gahetvā ūrumamsam ukkantitvā dāsiyā adāsi : handa je imam māmsam sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi, yo ca mam pucchati gilānā 'ti paṭivedehiti uttarāsaṅgena ūrum vēhetvā ovarakam pavisitvā mañicake nipajji. ||3|| atha kho Suppiyo upāsako gham gantvā dāsim pucchi : kaham Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : kissa nipannāsīti. gilān' amhīti. kin te abādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam attham ārocesi. atha kho Suppiyo upāsako acchariyam vata bho abbhutam vata bho yāva saddhāyam Suppiyā pasannā, yatra hi nāma attano pi māmāni pariccattāni, kim pana imāya aññam kiñci adeyyam bhavissatiti haṭho udaggo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ||4|| ekamantam nisinno kho Suppiyo upāsako bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tunhibhāvena. atha kho Suppiyo upāsako bhagavato adhivāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Suppiyo upāsako tassā ratti�ā accayena panītam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo bhante niṭṭhitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram adāya yena

Suppiyassa upāsakassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusamghena.
 ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam thitam kho Suppiyam upāsakam bhagavā etad avoca: kaham Suppiyā 'ti. gilānā bhagavā 'ti. tena hi āgacchatū 'ti. na bhagavā ussahatīti. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyam upāsikam pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vano rūlho ahosi succhavi lomajāto.
 ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma saha dassanena bhagavato tāvamahā vano rūlho bhavissati succhavi lomajāto 'ti haṭṭhā udaggā buddhapamukham bhikkhusamgham panītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvīm onītapattapāṇīm ekamantam nisidimsu. atha kho bhagavā Suppiyam upāsakam Suppiyañ ca upāsikam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanā pakkāmi.
 ||7|| atha kho bhagavā etasmim nidāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū patipucchi: ko bhikkhave Suppiyam upāsikam māṃsam viññāpesiti. evam yutte so bhikkhu bhagavantam etad avoca: aham kho bhante Suppiyam upāsikam māṃsam viññāpesin ti. āhariyittha bhikkhū 'ti. āhariyittha bhagavā 'ti. paribhūñji tvam bhikkhū 'ti. paribhūñj 'āham bhagavā 'ti. pativekkhi tvam bhikkhū 'ti. nāham bhagavā pativekkhin ti. ||8|| vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa appativedekkhitvā māṃsam paribhūñjissasi. manussamamsam kho tayā moghapurisa paribhuttam. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: santi bhikkhave manussā saddhā pasannā, tehi attano pi māṃsāni paricattāni. na bhikkhave manussamamsam paribhūñjitabbam. yo paribhūñjeyya, āpatti thullaccayassa. na ca bhikkhave appativedekkhitvā māṃsam paribhūñjitabbam. yo paribhūñjeyya, āpatti dukkatassā 'ti. ||9|| tena kho pana samayena rañño hatthī ma-

ranti. manussā dubbhikkhe hatthimamsam paribhuñjanti, bhikkhūnam piñdāya carantānam hatthimamsam denti, bhikkhū hatthimamsam paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samañā Sakyaputtiyā hatthimamsam paribhuñjissanti. rājañgam hatthi, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam atham ārocesum. na bhikkhave hatthimamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamamsam paribhuñjanti, bhikkhūnam piñdāya carantānam assamamsam denti, bhikkhū assamamsam paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samañā Sakyaputtiyā assamamsam paribhuñjissanti. rājañgam assā, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam atham ārocesum. na bhikkhave assamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsam paribhuñjanti, bhikkhūnam piñdāya carantānam sunakhamamsam denti, bhikkhū sunakhamamsam paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samañā Sakyaputtiyā sunakhamamsam paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam atham ārocesum. na bhikkhave sunakhamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimamsam paribhuñjanti, bhikkhūnam piñdāya carantānam ahimamsam denti, bhikkhū ahimamsam paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samañā Sakyaputtiyā ahimamsam paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam thito kho Supasso nāgarājā bhagavantam etad avoca: santi bhante nāgā assaddhā appasannā, te appamattake pi bhikkhū vihetheyyum. sādhu bhante ayyā ahimamsam na paribhuñjeyyun ti. atha kho bhagavā Supassam nāgarājānam dhammiyā kathāya sandassesi — la — padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidañe

dhammikathām katvā bhikkhū āmantesi: na bhikkhave ahimamsam paribhuñjitabbaṁ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||13|| tena kho pana samayena luddakā sīham hantvā mamsam paribhuñjanti, bhikkhūnam piṇḍaya carantānam sīhamamsam denti. bhikkhū sīhamamsam pari-bhuñjivā araññe viharanti, sīhā sīhamamsagandhena bhi-kkhū paripātenti. bhagavato etam attham ārocesum. na bhikkhave sīhamamsam paribhuñjita bbam. yo pari-bhuñjeyya, āpatti dukkaṭassā 'ti. ||14|| tena kho pana sama-yena luddakā vyaggham hantvā, dīpim hantvā, accham hantvā, taraccham hantvā mamsam paribhuñjanti, bhikkhū-nam piṇḍaya carantānam taracchamamsam denti. bhikkhū taracchamamsam paribhuñjivā araññe viharanti, taracchā taracchamamsagandhena bhikkhū paripātenti. bhagavato etam attham ārocesum. na bhikkhave taracchamamsam paribhuñji tabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||15||**23**||

atha kho bhagavā Bārāṇasiyam yathābhīrantam vi-haritvā yena Andhakavindam tena cārikam pakkāmi ma-hatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahum lonam pi te-lam pi taṇḍulam pi khadaniyam pi sakātesu āropetvā buddha-pamukhassa bhikkhusamghassa piṭṭhito-piṭṭhito anubaddhā honti yadā patipātim labhissāma tadā bhattam karissāmā 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupu-bbenā cārikam caramāno yena Andhakavindam tad avasari. ||1|| atha kho aññatarassa brāhmaṇassa patipātim alabhan-tassa etad ahosi: atitāni kho me dve māsāni buddhapamukham bhikkhusamgham anubaddhassa yadā patipātim labhissāmī tadā bhattam karissāmīti, na ca me patipāti labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsattho hāyati. yam nūnāham bhattaggam olokeyyam, yam bhattagge na addasam tam patiyādeyyan ti. atha kho so brāhmaṇo bhattaggam olokento dve nāddasa yāguñ ca madhugolakañ ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandam etad avoca: idha me bho Ānanda patipātim alabhan-tassa etad ahosi: atitāni kho

me dve māsāni buddhapamukham bhikkhusamgham anubaddhassa yadā paṭipāṭim labhissāmi tadā bhattam karissāmīti, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsattho hāyati. yam nūnāham bhattaggam olokeyyam, yam bhattachge na addasam tam paṭiyādeyyan ti. so kho aham bho Ānanda bhattaggam olakento dve na addasam yāguñ ca madhugolakañ ca. sac' āham bho Ānanda paṭiyādeyyam yāguñ ca madhugolakañ ca, paṭiganheyya me bhavam Gotamo 'ti. tena hi brāhmaṇa bhagavantam pucchissāmīti. ||3|| atha kho āyasmā Ānando bhagavato etam attham ārocesi. tena h' Ānanda paṭiyādetu 'ti. tena hi brāhmaṇa patiyādehīti. atha kho so brāhmaṇo tassā rattiya accayena pahūtam yāguñ ca madhugolakañ ca paṭiyādāpetvā bhagavato upanāmesi : paṭiganhātu me bhavam Gotamo yāguñ ca madhugolakañ cā 'ti. tena hi brāhmaṇa bhikkhūnam dehīti. bhikkhū kukkuccāyantā na paṭiganhanti. paṭiganhatha bhikkhave paribhuñjathā 'ti. atha kho so brāhmaṇo buddhapamukham bhikkhusamgham pahūtāya yāguyā ca madhugolakena ca sahatthā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapāṇim ekamantam nisīdi. ||4|| ekamantam nisinnam kho tam brāhmaṇam bhagavā etad avoca : das' ime brāhmaṇa ānisamsā yāguyā, katame dasa. yagum dento āyum deti, vannam deti, sukham deti, balam deti, paṭibhānam deti, yāgu pītā khudam patihanati, pipāsam vinodeti, vātam anulometi, vatthim sodheti, āmāvaseśam pāceti. ime kho brāhmaṇa dasānisamsā yāguyā 'ti. ||5||

yo saññatānam paradattabhojinam kālena sakkaccam dadāti
yāgum
das' assa thānāni anuppavacchatī : āyuñ ca vanṇañ ca
sukham balañ ca,
paṭibhānam assa upājayati tato, khudam pipāsañ ca vyap-
neti vātam,
sodheti vatthim, parināmeti bhattam. bhesajjam etam
sugatena vanṇitam.
tasmā hi yāgum alam eva dātum niccam manussena
sukhatthikena
dibbāni vā patthayatā sukhāni manussasobhāgyatam icchatā
vā 'ti. ||6||



atha kho bhagavā tam brāhmaṇam imāhi gāthāhi anumoditvā utthāyāsanā pakkāmi. atha kho bhagavā etasmim niḍāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave yāguñ ca madhugolakañ cā 'ti. ||7||24||

assosum kho manussā: bhagavatā kira yāgu anuññātā madhugolakañ cā 'ti. te kālass' eva bhojjayāgum paṭiyādenti madhugolakañ ca. bhikkhū kālass' eva bhojjayāguyā dhātā madhugolakena ca bhattachage na cittarūpam bhuñjanti. tena kho pana samayena aññatarena taruṇapasannena mahāmatte-na svātanāya buddhapamukho bhikkhusamgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattassa etad ahosi: yan nūnāham addhatelasannam bhikkhusatānam addhatelasāni mamsapātisatāni paṭiyādeyyam ekamekassa bhikkhuno ekamekam mamsapātim upanāmeyyan ti. ||1|| atha kho so taruṇapasanno mahāmatto tassā rattiyā accayena pañitam khādaniyam bhojaniyam paṭiyādāpetvā addhatelasāni ca mamsapātisatāni bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhuttan ti. atha kho bhagavā pubbañha-samayam nivāsetvā pattacivaram ādāya yena tassa taruṇapasannassa mahāmattassa nivesanam ten' upasamkami, upasamkamitvā paññiatte āsane nisidi saddhim bhikkhusamghena. ||2|| atha kho so taruṇapasanno mahāmatto bhattachage bhikkhū parivisati. bhikkhū evam āhamsu: thokam āvuso dehi thokam āvuso dehiti. mā kho tumhe bhante ayam taruṇapasanno mahāmatto 'ti thokam-thokam paṭigāñhatha. bahum me khādaniyam bhojaniyam paṭiyattam addhatelasāni ca mamsapātisatāni, ekamekassa bhikkhuno ekamekam mamsapātim upanāmēssāmīti. paṭigāñhatha bhante yāvadatthan ti. na kho mayam āvuso etamkāraṇā thokam-thokam paṭigāñhāma, api ca mayam kālass' eva bhojjayāguyā dhātā madhugolakena ca, tena mayam thokam-thokam paṭigāñhāmā 'ti. ||3|| atha kho so taruṇapasanno mahāmatto ujjhāyati khīyati vipāceti: katham hi nāma bhaddantā mayā nimantitā aññassa bhojjayāgum paribhuñjissanti, na cāham na patibalo yāvadattham dātun ti kupito anattamano āsādanāpekko bhikkhūnam patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapasanno mahāmatto buddhapamukham bhikkhusamgham pa-

nñ̄tena khâdaniyena bhejaniyena sahatthâ santappetvâ sampa-
 vâretvâ bhagavantam bhuttâvîm onîtapattapânîm ekamantam
 nisidi. ekamantam nisinnam kho taruñapasannam mahâ-
 mattam bhagavâ dhammiyâ kathâya sandassetvâ samâdapetvâ
 samuttejetvâ sampahamsetvâ utthâyâsanâ pakkâmi. ||4|| atha
 kho tassa taruñapasannassa mahâmattassa acirapakkantassa
 bhagavato ahud eva kukkuccam ahu vippañisâro: alâbhâ vata
 me, na vata me lâbhâ, dulladdham vata me, na vata me su-
 laddham, yo 'ham kupo anattamano âsâdanâpekkho bhi-
 kkhûnam patte pûrente agamâsim bhuñjatha vâ haratha vâ
 'ti. kim nu kho mayâ bahum pasûtam puññam vâ apuññam
 vâ 'ti. atha kho so taruñapasanno mahâmatto yena bhagavâ
 ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ
 ekamantam nisidi. ekamantam nisino kho so taruñapa-
 sanno mahâmatto bhagavantam etad avoca: idha mayham
 bhante acirapakkantassa bhagavato ahud eva kukkuccam
 ahu vippañisâro: alâbhâ vata me, na vata me lâbhâ, dulla-
 ddham vata me, na vata me suladdham, yo 'ham kupo
 anattamano âsâdanâpekkho bhikkhûnam patte pûrente aga-
 mâsim bhuñjatha vâ haratha vâ 'ti. kim nu kho mayâ
 bahum pasûtam puññam va apuññam vâ 'ti. kim nu kho
 mayâ bhante bahum pasûtam puññam vâ apuññam vâ 'ti. ||5||
 yadaggena tayâ âvuso svâtanâya buddhapamukho bhikkhu-
 samgho nimantito, tadaggena te bahum puññam pasû-
 tam, yadaggena te ekamekena bhikkhunâ ekamekam si-
 ttham patiggahitam, tadaggena te bahum puññam pasû-
 tam, saggâ te âraddhâ 'ti. atha kho so taruñapasanno
 mahâmatto lâbhâ kira me, suladdham kira me, bahum kira
 mayâ puññam pasûtam, saggâ kira me âraddhâ 'ti hattho
 udaggo utthâyâsanâ bhagavantam abhivâdetvâ padakkhinam
 katvâ pakkâmi. ||6|| atha kho bhagavâ etasmim nidâne
 etasmim pakarañe bhikkhusamgham sannipâtâpetvâ bhikkhû
 patipucchi: saccam kira bhikkhave bhikkhû aññatra ni-
 mantitâ aññassa bhojjayâgum paribhuñjantiti. saccam bha-
 gavâ vigarahi buddho bhagavâ: katham hi nâma te bhi-
 kkhave moghapurisâ aññatra nimantitâ aññassa bhojjayâgum
 paribhuñjissanti. n' etam bhikkhave appasannânam vâ pa-
 sâdâya. vigarahitvâ dhammadikatham katvâ bhikkhû âmante-

si: na bhikkhave aññatra nimantitena aññassa bhojjayâgu paribhuñjitabbâ. yo paribhuñjeyya, yathâdhammo kâretabbo 'ti. ||7||25||

atha kho bhagavâ Andhakavinde yathâbhîrantam viharitvâ yena Râjagahâm tena cârikam pakkâmi mahatâ bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena Belattho Kaccâno Râjagahâ Andhakavindam addhânamaggapatipanno hoti pañcamattehi sakañasatehi sabbeh' eva gulakumbhapûrehi. addasa kho bhagavâ Belattham Kaccânam dûrato 'va âgacchantam, disvâna maggâ okkamma aññatarasmim rukkhamûle nisidi. ||1|| atha kho Belattho Kaccâno yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam atthâsi. ekamantam thito kho Belattho Kaccâno bhagavantam etad avoca: icchâm' aham bhante ekamekassa bhikkhuno ekamekam gulakumbham dâtun ti. tena hi tvam Kaccâna ekam yeva gulakumbham âharâ 'ti. evam bhante 'ti kho Belattho Kaccâno bhagavato patisunîtvâ ekam yeva gulakumbham âdâya yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam etad avoca: âhañ bhante gulakumbho, kathâham bhante patipajjâmîti. tena hi tvam Kaccâna bhikkhûnam gulam dehiti. ||2|| evam bhante 'ti kho Belattho Kaccâno bhagavato patisunîtvâ bhikkhûnam gulam datvâ bhagavantam etad avoca: dinno bhante bhikkhûnam gulo bahu câyam gulo avasittho, kathâham bhante patipajjâmîti. tena hi tvam Kaccâna bhikkhûnam gulam yâvadattham dehiti. evam bhante 'ti kho Belattho Kaccâno bhagavato patisunîtvâ bhikkhûnam gulam yâvadattham datvâ bhagavantam etad avoca: dinno bhante bhikkhûnam gulo yâvadattho bahu câyam gulo avasittho, kathâham bhante patipajjâmîti. tena hi tvam Kaccâna bhikkhû gulehi santappeti. evam bhante 'ti kho Belattho Kaccâno bhagavato patisunîtvâ bhikkhû gulehi santappesi. ekacce bhikkhû patte pi pûresum parissâvanâni pi thavikâyo pi pûresum. ||3|| atha kho Belattho Kaccâno bhikkhû gulehi santappetvâ bhagavantam etad avoca: santappitâ bhante bhikkhû gulehi bahu câyam gulo avasittho, kathâham bhante patipajjâmîti. tena

hi tvam Kaccāna vighāsādānam gulam dehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunītvā vighāsādānam gulam datvā bhagavantam etad avoca: dinno bhante vighāsādānam guļo bahu cāyam guļo avasiṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna vighāsādānam yāvadattham gulam dehīti. ||4|| evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunītvā vighāsādānam yāvadattham gulam datvā bhagavantam etad avoca: dinno bhante vighāsādānam guļo yāvadattho bahu cāyam guļo avasiṭho, kathāham bhante patipajjāmīti. tena hi tvam Kaccāna vighāsāde gulehi santappehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunītvā vighāsāde gulehi santappesi. ekacce vighāsādā kolambe pi ghate pi pūresum piṭakāni pi ucchaṅge pi pūresum. ||5|| atha kho Belattho Kaccāno vighāsāde gulehi santappetvā bhagavantam etad avoca: santappitā bhante vighāsādā gulehi bahu cāyam guļo avasiṭho, kathāham bhante paṭipajjāmīti. nāham tam Kaccāna passāmi sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya yassa so guļo paribhutto sammā pariṇāmam gaccheyya aññatra tathāgatassa vā tathāgatasāvakassa vā. tena hi tvam Kaccāna tam gulam appaharite vā chāḍdehi appānake vā udake opilāpehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunītvā tam gulam appānake udake opilāpesi. ||6|| atha kho so guļo udake pakkhitto ciccitāyati ciccitāyati samdhūpāyati sampadhūpāyati. seyyathāpi nāma phālo divasam santatto udake pakkhitto ciccitāyati ciccitāyati samdhūpāyati sampadhūpāyati, evam eva so guļo udake pakkhitto ciccitāyati ciccitāyati samdhūpāyati. atha kho Belattho Kaccāno samviggo lomahaṭṭhajāto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ||7|| ekamantam nisinnassa kho Belatthassa Kaccānassa bhagavā anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham saggakatham kāmānam ādinavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā bhagavā aññāsi Belattham Kaccānam kallacittam muducittam vinīvaraṇacittam udaggacittam pasannacittam, atha yā buddhānam sāmukkam-sikā dhammadesanā tam pakāsesi — la — evam eva Bela-

tthassa Kaccānassa tasmīm yeva āsane virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||8|| atha kho Belattho Kaccāno ditthadhammo pattadhammo vidiadhammo pariyo-gālhadhammo tiṇṇavicikiccho vigatakathampatho vesārajappato aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikujjitatm vā ukkujjeyya — la — evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saranam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam mam bhagavā dhāretu ajjatagge pāṇupetam saranam gatan ti. ||9||26||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Rājagahe gulo ussanno hoti. bhikkhū gilānass' eva bhagavatā gulo anuññāto no agilānassā 'ti kukkuccā-yantā gulam na bhuñjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānassa gulam, agilānassa gulodakan ti. ||1||27||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Pāṭaligāmo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikam caramāno yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmām anuppatto 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu, ekamantam nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejītā sampahamsitā bhagavantam etad avocum: adhivāsetu no bhante bhagavā āvasathāgāram saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tunhibhāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhivāsanam vidiitvā utthāyāsanā bhagavantam abhivādetvā

padakkhiṇam kātvā yena āvasathāgāram ten' upasamkamim-su, upasamkamitvā sabbasantharim santhatam āvasathāgāram santharityā āsanāni paññāpetvā udakamanikam patiṭṭhāpetvā telapadīpam āropetvā yena bhagavā ten' upasamkamim-su, upasamkamitvā bhagavantam abhivādetvā ekamantam atthamsu. ||2|| ekamantam thitā kho Pāṭaligāmikā upāsakā bhagavantam etad avocūp: sabbasantharim santhatam bhante āvasathāgāram, āsanāni paññāttāni, udakamaniko patiṭṭhāpi-to, telapadīpo āropito, yassa dāni bhante bhagavā kālam maññātāti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram ādāya saddhim bhikkhusamghena yena āvasathāgāram ten' upasamkami, upasamkamitvā pāde pakkhāletvā āvasathāgāram pavisitvā majjhimam thambham nissāya purathimābhimukho nisidi. bhikkhusamgho pi kho pāde pakkhāletvā āvasathāgāram pavisitvā pacchimam bhittim nissāya purathimābhimukho nisidi bhagavantam yeva purakkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāram pavisitvā purathimam bhittim nissāya pacchimābhimukhā nisidim-su bhagavantam yeva purakkhatvā. ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi: pañc' ime gahapatayo ādīnava dussilassa sīlavipattiyā. katame pañca. idha gahapatayo dussilo sīlavipanno pamādādhikaranam mahatim bhogajānim nigacchati, ayam paṭhamo ādīnavo dussilassa sīlavipattiyā. puna ca param gahapatayo dussilassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayam dutiyo ādīnavo dussilassa sīlavipattiyā. puna ca param gahapatayo dussilo sīlavipanno yaññād eva parisam upasamkamati yadi khattiyanparisan yadi brāhmaṇaparisan yadi gahapatiparisam yadi samanaparisan avisārado upasamkamati mañkubhuto, ayam tatiyo ādīnavo dussilassa sīlavipattiyā. puna ca param gahapatayo dussilo sīlavipanno sammūlho kālam karoti, ayam catuttho ādīnavo dussilassa sīlavipattiyā. puna ca param gahapatayo dussilo sīlavipanno kāyassa bhedā param marañā apāyam duggatim vinipātam nirayam upapajjati, ayam pañcamo ādīnavo dussilassa sīlavipattiyā. ime kho gahapatayo pañca ādīnava dussilassa sīlavipattiyā. ||4||

pañc' ime gahapatayo ānisamsā sīlavato sīlasampadāya.

katame pañca. idha gahapatayo sīlavā sīlasampanno appamādādhikaraṇam mahantam bhogakkhandham adhigacchatī, ayam pañhamo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchatī, ayam dutiyo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno yaññā nad eva parisam upasamkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam visārado upasamkamati amāñkubhūto, ayam tatiyo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno asammūļho kālam karoti, ayam catuttho ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno kāyassa bhedā param marañā sugatim saggam lokam upapajjati, ayam pañcamo ānisamso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisamsā sīlavato sīlasampadāya 'ti. ||5||

atha kho bhagavā Pāṭaligāmike upāsake bahud eva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uyyojesi: abhikkantā kho gahapatayo ratti, yassa dāni kālam maññāthā 'ti. evam bhante 'ti kho Pāṭaligāmikā upāsakā bhagavato pātisūnitvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamimsu. ||6||

atha kho bhagavā acirapakkantesu Pāṭaligāmikesu upāsakesu suññāgāram pāvisi. tena kho pana samayena Sunidhvavassakārā Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnam pañibhāya. addasa kho bhagavā rattiyā paccūsasamayam paccutthāya dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo Pāṭaligāme vatthūni pariganhantiyo. yasmim padese mahesakkhā devatā vatthūni pariganhanti, mahesakkhānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum, yasmim padese majjhimā devatā vatthūni pariganhanti, majjhimānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum, yasmim padese nīcā devatā vatthūni pariganhanti, nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum. ||7|| atha kho bhagavā āyasmantam Ānandamāmantesi: ke nu kho te Ānanda Pāṭaligāme nagaram māpentīti. Sunidhvavassakā-

rā bhante Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnam paṭibhāhāyā 'ti. seyyathāpi Ānanda devehi Tāvatiṃsehi saddhim mantetvā evam eva kho Ānanda Sunidhvassakārā Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnam paṭibhāhāya. idhāham Ānanda rattiyā paccūsasamayam paccuṭṭhāya addasam dibbena cakkhunā visuddhena atikkantamānusakena sambuhulā devatāyo . . . nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum. yāvatā Ānanda ariyam āyatanaṁ yāvatā vanippatho idam agganagaram bhavissati Pāṭaliputtam puṭabhedanam. Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggito vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhvassakārā Magadhamahāmattā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavatā saddhim sammodimsu, sammodanīyam katham sāraṇīyam vīti-sāretvā ekamantam atthamsu, ekamantam thitā kho Sunidhvassakārā Magadhamahāmattā bhagavantam etad avocum: adhivāsetu no bhavam Gotamo ajjatanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Sunidhvassakārā Magadhamahāmattā bhagavato adhivāsanam viditvā pakkamim̄su. ||9|| atha kho Sunidhvassakārā Magadhamahāmattā pañitam khādaniyam bhojanīyam patiyādāpetvā bhagavato kālam ārocāpesum: kālo bho Gotama, nitthitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Sunidhvassakārānam Magadhamahāmattānam parivesanā ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusamghena. atha kho Sunidhvassakārā Magadhamahāmattā buddhapamukham bhikkhusamgham pañitenā khādaniyena bhojanīyena sahaṭṭhā santappetvā sampavāretvā bhagavantam bhuttāvīm onītapattapāṇīm ekamantam nisidimsu, ekamantam nisinne kho Sunidhvassakāre Magadhamahāmatte bhagavā imāhi gāthāhi anumodi: ||10||

yasmin padese kappeti vāsam panditajātiyo,
sīlavanettha bhojetvā saññate brahmacariye |
yā tattha devatā āsum tāsam dakkhiṇam ādise,
tā pūjītā pūjayanti, māuitā mānayanti nam. |

tato nam anukampanti mātā puttam va orasam.
devatānukampito poso sadā bhadrāni passatīti.

atha kho bhagavā Sunidhvassakāre Magadhamahāmatte imāhi gāthāni anumoditvā utthāyāsanā pakkāmi. ||11|| tena kho pana samayena Sunidhvassakārā Magadhamahāmattā bhagavantam piṭṭhito-piṭṭhito anubaddhā honti, yen' ajja sa-mano Gotamo dvārena nikkhmissati tam Gotamadvāram nāma bhavissati, yena titthena Gaṅgam nadim uttarissati tam Gotamatittham nāma bhavissatīti. atha kho bhagavā yena dvārena nikkhami tam Gotamadvāram nāma ahosi. atha kho bhagavā yena Gaṅgā nadī ten' upasamkami. tena kho pana samayena Gaṅgā nadī pūrā hoti samatitthikā kākapeyyā. manussā aññe nāvam pariyesanti aññe ulumpam pariyesanti aññe kullam bandhanti orā pāram gantukāmā. ||12|| addasa kho bhagavā te manusse aññe nāvam pariyesante aññe ulumpam pariyesante aññe kullam bandhante orā pāram gantukāme, disvāna seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammīñjeyya, evam eva Gaṅgāya nadiyā orimatire antarahito pārimatire paccutthāsi saddhim bhikkhusaṃghena. atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

ye taranti aṇnavam saram setum katvāna vissajja pallalāni,
kullam hi jano bandhati, tiṇṇā medhāvino janā'ti. ||13|| 28 ||

atho kho bhagavā yena Koṭigāmo ten' upasamkami. tatra sudam bhagavā Koṭigāme viharati. tatra kho bhagavā bhikkhū āmantesi : catunnam bhikkhave ariyasaccānam ananubodhā appaṭivedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. katamesam catunnam. dukkhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhāgāminipatiḍāriyasaccassa ananubodhā appaṭivedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. ||1|| tayidam bhikkhave dukkham ariya-

saccam anubuddham paṭividdham, dukkhasamudayam ariya-saccam anubuddham paṭividdham, dukkhanirodham ariya-saccam anubuddham paṭividdham, dukkhanirodhagāminī paṭipadā ariyasaccam anubuddham paṭividdham, ucchinna bhavatañhā, khinā bhavanetti, n' atthi dāni punabbhavo 'ti.

catunnam ariyasaccānam yathābhūtam adassanā
samsitam dīgham addhānam tāsu-tāsv eva jātisu.
tāni etāni diṭṭhāni, bhavanetti samūhatā,
ucchinna mūlam dukkhassa, n' atthi dāni punabbhavo
'ti. ||2||**29**||

assosi kho Ambapālī ganikā: bhagavā kira Koṭigāmam anuppatto 'ti. atha kho Ambapālī ganikā bhadrāni-bhadrāni yānāni yojāpetvā bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyā niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ||1|| ekamantam nisinnam kho Ambapālim gaṇikam bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho Ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitatā sampahamsitā bhagavantam etad avoca: adhivāsetu me bhante bhagavā svatanāya bhattam saddhim bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Ambapālī gaṇikā bhagavato adhivāsanam viditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||2|| assosum kho Vesālikā Licchavī: bhagavā kira Koṭigāmam anuppatto 'ti. atha kho Vesālikā Licchavī bhadrāni-bhadrāni yānāni yojāpetvā bhadram-bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyā niyyāsum bhagavantam dassanāya. appekacce Licchavī nīlā honti nīlavannā nīlavatthā nīlālamkārā, appekacce Licchavī pītā honti pītavannā pītavatthā pītālamkārā, appekacce Licchavī lohitakā honti lohitavannā lohitavatthā lohitālamkārā, appekacce Licchavī odātā honti odātavannā odātavatthā odātālamkārā. atha kho Ambapālī gaṇikā daharānam-daharānam Licchavīnam īsāya īsam yuge-na yugam cakkena cakkam akkhena akkham pativattesi. ||3||

atha kho te Licchavī Ambapālim ganikam etad avocum :
 kissa je Ambapāli daharānam-daharānam Licchavīnam īsāya
 īsam yugam cakkena cakkam akkhena akkham
 pativat̄tesitī. tathā hi pana mayā ayyaputtā svātanāya
 buddhapamukho bhikkhusamgho nimantito 'ti. dehi je
 Ambapāli amhākam etam bhattam satasahassenā 'ti. sace pi
 ayyaputtā Vesālim sāhāram dajjeyyātha, n' eva dajjāham
 tam bhattan ti. atha kho te Licchavī aṅgulī pothesum :
 jit' amhā vata bho ambakāya, parājīt' amhā vata bho
 ambakāyā 'ti. ||4|| atha kho te Licchavī yena bhagavā
 ten' upasam̄kamimsu. addasa kho bhagavā te Licchavī dū-
 rato 'va ḡacchante, disvāna bhikkhū āmantesi: yehi bhi-
 kkhave bhikkhūhi devā Tāvatīmsā adiṭṭhapubbā, oloketha
 bhikkhave Licchaviparisam apaloketha bhikkhave Licchavi-
 parisam upasam̄haratha bhikkhave Licchaviparisam Tāvatīm-
 saparisan ti. atha kho te Licchavī yāvatikā yānassa bhūmi
 yānenā gantvā yānā paccorohitvā pattikā 'va yena bhagavā
 ten' upasam̄kamimsu, upasam̄kamitvā bhagavantam abhivā-
 detvā ekamantam nisidim̄su. ekamantam nisinne kho te
 Licchavī bhagavā dhammiyā kathāya sandassesi samādapesi
 samuttejesi sampaham̄sesi. atha kho te Licchavī bhagavatā
 dhammiyā kathāya sandassitā samādapitā samuttejītā sampaham̄sītā bhagavantam etad avocum : adhivāsetu no bhante
 bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti.
 adhivuttho 'mhi Licchavī svātanāya Ambapāliyā ganikāya
 bhattan ti. atha kho te Licchavī aṅgulī pothesum : jit'
 amhā vata kho ambakāya, parājīt' amhā vata bho ambakāyā
 'ti. atha kho te Licchavī bhagavato bhāsitam abhinanditvā
 anumoditvā utthāyāsanā bhagavantam abhivādetvā padakkhi-
 nam katvā pakkamimsu. ||5|| atha kho bhagavā Koṭigāme
 yathābhīrantam viharitvā yena Nātikā ten' upasam̄kami.
 tatra sudam bhagavā Nātike viharati Giñjakāvasathe.
 atha kho Ambapāli ganikā tassā rattiyā accayena sake ārāme
 pañitam khādaniyam bhojaniyam patiyādāpetvā bhagavato
 kālam ārocāpesi: kālo bhante, nitthitam bhattan ti. atha
 kho bhagavā pubbañhasamayam nivāsetvā pattacīvaram ādā-
 ya yena Ambapāliyā ganikāya parivesanā ten' upasam̄kami,
 upasam̄kamitvā paññatte āsane nisidi saddhim bhikkhu-

saṅghena. atha kho Ambapālī gaṇikā buddhapamukham bhikkhusaṅgham paññetenā khādaniyena bhojaniyena saha-tthā santappetvā sampavāretvā bhagavantam bhuttāvīm onī-tapattapāṇīm ekamantam nisidi. ekamantam nisinnā kho Ambapālī gaṇikā bhagavantam etad avoca: imāhaṁ bhante Ambapāli vanam buddhapamukhassa bhikkhusaṅghassa dammīti. paṭiggahesi bhagavā ārāmām. atha kho bhagavā Ambapālim gaṇikam dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanā yena Mahāvanam ten' upasamkami. tatra sudam bhagavā Vesāliyam viharati Mahāvane Kūṭagārasālāyam. ||6||**30**

Licchavibhānavāram nitthitam.

tena kho pana samayena abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vāṇṇam bhāsanti, dhammassa vāṇṇam bhāsanti, saṅghassa vāṇṇam bhāsanti. tena kho pana samayena Sīho senāpati niganṭhasāvako tassam parisāyam nisinno hoti. atha kho Sīhassa senāpatissa etad ahosi: nissamsayam kho so bhagavā araham sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vāṇṇam bhāsanti, dhammassa vāṇṇam bhāsanti, saṅghassa vāṇṇam bhāsanti. yam nūnāham tam bhagavantam dassanāya upasamkameyyam arahantam sammāsambuddhan ti. ||1|| atha kho Sīho senāpati yena niganṭho Nātapputto ten' upasamkami, upasamkamitvā niganṭham Nātapputtam etad avoca: icchām' aham bhante samaṇam Gotamam dassanāya upasamkamitun ti. kim pana tvam Sīha kiriyavādo samāno akiriyavādam samanam Gotamam dassanāya upasamkamissasi. samaṇo hi Sīha Gotamo akiriyavādo akiriyāya dhammam deseti tena ca sāvake vinetīti. atha kho Sīhassa senāpatissa yo ahosi gamikābhisaṅkhāro bhagavantam dassanāya so paṭipassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vāṇṇam bhāsanti, dhammassa vāṇṇam bhāsanti, saṅghassa vāṇṇam bhāsanti. dutiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayam . . . sammāsambuddhan ti. dutiyam pi kho Sīho senāpati

yena niganṭho Nāṭaputto . . . vineti. dutiyam pi kho Sī-hassa senāpatissa . . . patippassambhi. tatiyam pi kho abhiññātā . . . vannam bhāsanti. tatiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayam . . . samghassa vannam bhāsanti. kim hi me karissanti niganṭhā apalokitā vā an-apalokitā vā. yam nūnāham anapaloketvā 'va niganṭhe tam bhagavantam dassanāya upasamkameyyam arahantam sammā-sambuddhan ti. ||3|| atha kho Sīho senāpati pañcahi rathasatehi divādivassa Vesāliyā niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānenā gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Sīho senāpati bhagavantam etad avoca: sutam metam bhante: akiriyavādo samāṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti. ye te bhante evam āhamsu: akiriyavādo samāṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti, kacci te bhante bhagavato vuttavādī na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammad vyākaronti. na ca koci saha-dhammiko vādānuvādo gārayhatīhānam āgacchatī, anabbhākkhātukāmā hi mayam bhante bhagavantan ti. ||4||

atthi Sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya: akiriyavādo samāṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti. atthi Sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya: kiriyavādo samāṇo Gotamo, kiriyāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . . vadeyya: ucchedavādo samāṇo Gotamo, ucchedāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . . vadeyya: jegucchī samāṇo Gotamo, jegucchitāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . . vadeyya: venayiko samāṇo Gotamo, vinayāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . . vadeyya: tapassi samāṇo Gotamo, tapassitāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . . vadeyya: apagabbho samāṇo Gotamo, apagabbhatāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . . vadeyya: assattho samāṇo Gotamo, assāsāya . . . vinetīti. ||5|| kata-mo ca Sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya: akiriyavādo samāṇo Gotamo, akiriyāya dhammam

deseti tena ca sâvake vinetîti. aham hi Sîha akiriyam vadâmi kâyaduccaritassa vaciduccaritassa manoduccaritassa anekavihitânam pâpakânâm akusalânâm dhammadânam akiriyam vadâmi. ayam kho Sîha pariyâyo yena mam . . . vadeyya: akiriyavâdo samano Gotamo, akiriyâya . . . vinetîti. katamo ca Sîha pariyâyo yena mam . . . vadeyya: kiriayavâdo samano Gotamo, kiriyâya . . . vinetîti. aham hi Sîha kiriyam vadâmi kâyasucaritassa vacisucaritassa manosucaritassa anekavihitânam kusalânâm dhammadânam kiriyam vadâmi. ayam kho Sîha pariyâyo yena mam . . . vadeyya: kiriayavâdo samano Gotamo, ucchedâya . . . vinetîti. aham hi Sîha ucchedam vadâmi râgassa dosassa mohassa anekavihitânam pâpakânâm akusalânâm dhammadânam ucchedam vadâmi. ayam kho Sîha pariyâyo yena mam . . . vadeyya: ucchedavâdo samano Gotamo, ucchedâya . . . vinetîti. katamo ca Sîha pariyâyo yena mam . . . vadeyya: jegucchî samano Gotamo, jegucchitâya . . . vinetîti. aham hi Sîha jigucchâmi kâyaduccaritena vaciduccaritena manoduccaritenâneka vihitânam pâpakânâm akusalânâm dhammadânam samâpattiyâ jegucchitâya dhammadânam desemi. ayam kho Sîha pariyâyo yena mam . . . vadeyya: jegucchî samano Gotamo, jegucchitâya . . . vinetîti. ||7|| katamo ca Sîha pariyâyo yena mam . . . vadeyya: venayiko samano Gotamo, vinayâya . . . vinetîti. aham hi Sîha vinayâya dhammadânam desemi râgassa dosassa mohassa anekavihitânam pâpakânâm akusalânâm dhammadânam vinayâya dhammadânam desemi. ayam kho Sîha pariyâyo yena mam . . . vadeyya: venayiko samano Gotamo, vinayâya . . . vinetîti. katamo ca Sîha pariyâyo yena mam . . . vadeyya: tapassi samano Gotamo, tapassitâya . . . vinetîti. tapanî' âham Sîha pâpake akusale dhamme vadâmi kâyaduccaritam vaciduccaritam manoduccaritam. yassa kho Sîha tapanîyâ pâpakkâ akusalâ dhammadâ pahinâ ucchinamulâ tâlâ vatthukatâ anabhâvam katâ âyatim anuppâdadhammâ tam aham tapassiti vadâmi. tathâgatassa kho Sîha tapanîyâ pâpakkâ akusalâ dhammadâ . . . anuppâdadhammâ. ayam kho Sîha pariyâyo yena mam . . . vadeyya: tapassi samano

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Sīha pariyāyo yena mam . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Sīha āyatim gabbhaseyyā punabbhvavābhinibbatti pahinā ucchinnamūlā tālā vattukatā anabhāvam katā āyatim anuppādadharmmā, tam aham apagabbho 'ti vadāmi. tathāgatassa kho Sīha āyatim gabbhaseyyā . . . anuppādadharmmā. ayam kho Sīha pariyāyo yena mam . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Sīha pariyāyo yena mam . . . vadeyya: assattho samaṇo Gotamo, assāsāya . . . vinetīti. aham hi Sīha assattho paramena assāsāya ca dhammam desemi tena ca sāvake vinemi. ayam kho Sīha pariyāyo yena mam . . . vadeyya: assattho samaṇo Gotamo, assāsāya dhammam deseti tena ca sāvake vinetīti. ||9|| evam vutte Sīho senāpati bhagavantam etad avoca: abhikkantam bhante — la — upāsakam mam bhagavā dhāretu ajjatagge pānupetam saranam gatan ti. anuvijjakāram kho Sīha karohi, anuvijjakāro tumhādisānam fiātamanussānam sādhu hotīti. iminā p' āham bhante bhagavato bhiyyosomattāya attamano abhiraddho yam mam bhagavā evam āha: anuvijjakāram kho Sīha karohi, anuvijjakāro tumhādisānam fiātamanussānam sādhu hotīti. mamam hi bhante añnatithiyā sāvakam labhitvā kevalakappam Vesālim patākam parihareyyum Sīho amhākam senāpati sāvakattam upagato 'ti. atha ca pana mam bhagavā evam āha: anuvijjakāram kho Sīha karohi, anuvijjakāro tumhādisānam fiātamanussānam sādhu hotīti. es' āham bhante dutiyam pi bhagavantam saranam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam mam bhagavā dhāretu ajjatagge pānupetam saranam gatan ti. ||10|| dīgharattam kho te Sīha nigaṇṭhānam opānabhūtam kulam yena nesam upagatānam pindapātam dātabbam maññeyyāsīti. iminā p' āham bhante bhagavato bhiyyosomattāya attamano abhiraddho yam mam bhagavā evam āha: dīgharattam kho te Sīha nigaṇṭhānam opānabhūtam kulam yena nesam upagatānam pindapātam dātabbam maññeyyāsīti. sutam metam bhante: samaṇo Gotamo evam āha: mayham eva dānam dātabbam, na aññesam dānam dātabbam, mayham eva sāvakānam dānam dātabbam, na aññesam sāvakānam dānam dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam
 dinnam mahapphalam, mayham eva sāvakānam dinnam ma-
 happhalam, na aññesam sāvakānam dinnam mahapphalan ti.
 atha ca pana mam bhagavā niganṭhesu pi dāne samādapeti.
 api ca bhante mayam ettha kālam jānissāma. es' āham
 bhante tatiyam pi bhagavantam saraṇam gacchāmi . . . sa-
 raṇam gatan ti. ||11|| atha kho bhagavā Sihassa senāpatissa
 anupubbikatham kathesi seyyath' idam: dānakatham — la —
 aparappaccayo satthu sāsane bhagavantam etad avoca:
 adhivāsetu me bhante bhagavā svātanāya bhattam sa-
 ddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tunhibhā-
 vena. atha kho Sīho senāpati bhagavato adhivāsanam vi-
 ditvā utṭhayāsanā bhagavantam abhivādetvā padakkhiṇam
 katvā pakkāmi. atha kho Sīho senāpati aññataram purisam
 āñāpesi: gaccha bhaṇe pavattamansam jānāhīti. atha kho
 Sīho senāpati tassā ratti�ā accayena pañitam khādaniyam
 bhojaniyam patiyādāpetvā bhagavato kālam ārocāpesi: kālo
 bhante, niññhitam bhattan ti. atha kho bhagavā pubbañha-
 samayam nivāsetvā pattacivaram ādāya yena Sihassa senāpa-
 tissa nivesanam ten' upasamkami, upasamkamitvā paññatte
 āsane nisidi saddhim bhikkhusamghena. ||12|| tena kho
 pana samayena sambahulā niganṭhā Vesāliyam rathi�āya
 rathi�am siñghātakena siñghātakam bāhā paggayha kandanti:
 aija Sīhena senāpatinā thullam pasum vadhitvā sama-
 nassa Gotamassa bhattam kata, tam samano Gotamo jānam
 uddissakatam mamsam paribhuñjati paticeakamman ti. atha
 kho aññataro puriso yena Sīho senāpati ten' upasakam-
 mi, upasamkamitvā Sihassa senāpatissa upakanñake ārocesi:
 yagghe bhante jāneyyāsi, ete sambahulā niganṭhā Vesāliyam
 rathi�āya rathi�am siñghātakena siñghātakam bāhā paggay-
 ha kandanti: aija . . . uddissakatam mamsam paribhuñjati
 paticcakamman ti. alam ayyo dīgharattam pi te āyasmantā
 avannakāmā buddhassa avannakāmā dhammassa avannakāmā
 samghassa, na ca pana te āyasmantā jiranti tam bhagavantam
 asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca ma-
 yam jīvitahetu pi sañcicca pañam jīvitā voropeyyamā 'ti.
 ||13|| atha kho Sīho senāpati buddhapamukham bhikkhu-
 samgham pañtena khādaniyena bhojaniyena sahatthā santa-

ppeṭvā sampavāretvā bhagavantam bhuttāvīm onītapattapā-nim ekamantam nisidi, ekamantam nisinnam kho Siham senāpatim bhagavā dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanā pakkāmi. atha kho bhagavā etasmim nidañe dhammikatham katvā bhikkhū āmantesi: na bhikkhave jānam uddissakata māṁsam paribhuñjtabbam. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi bhikkhave tikoti-parisuddham macchamāṁsam adiṭṭham asutam aparisañkitan ti. ||14||31||

tena kho pana samayena Vesālī subhikkhā hoti susassā sulabhapindā sukarā uñchenā paggahena yāpetum. atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso pārititko udapādi: yāni tāni mayā bhikkhūnam anuññātāni dubbhikkhe dussasse dullabhapinde anto vuttham anto pakkam sāmam pakkam uggahitapaṭiggahitakam tato nīhatam purebhattam paṭiggahitam vanattham pokkharattham, ajjāpi nu kho tāni bhikkhū paribhuñjantīti. atha kho bhagavā sāyanhasamayam paṭisallānā vutthito āyasmantam Ānandam āmantesi: yāni tāni Ānanda mayā bhikkhūnam anuññātāni . . . paribhuñjantīti. paribhuñjanti bhagavā 'ti. ||1|| atha kho bhagavā etasmim nidañe etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi: yāni tāni bhikkhave mayā bhikkhūnam anuññātāni dubbhikkhe dussasse dullabhapinde anto vuttham anto pakkam sāmam pakkam uggahitapaṭiggahitakam tato nīhatam purebhattam paṭiggahitam vanattham pokkharattham, tān' āham ajjatagge paṭikkhipāmi. na bhikkhave anto vuttham anto pakkam sāmam pakkam uggahitapaṭiggahitakam paribhuñjtabbam. yo paribhuñjeyya, āpatti dukkaṭassa. na ca bhikkhave tato nīhatam purebhattam paṭiggahitam vanattham pokkharattham bhuttāvinā pavāritena anātirittam paribhuñjtabbam. yo paribhuñjeyya, yathādhammo kāretabbo 'ti. ||2||32||

tena kho pana samayena jānapadā manussā bahum loṇam pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā bahārāmakotthake sakāṭaparivattam karitvā acchanti yadā patipātim labhissāma tadā bhattam karissāmā 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā Ānando ten' upasam̄kamīnsu, upasam̄kamitvā āyasmantam̄ Ānandam̄ etad avocum: idha bhante Ānanda bahum̄ loṇam̄ pi telam̄ pi taṇḍulam̄ pi khādaniyam̄ pi sakaṭesu āropetvā titṭhanti mahā ca megho uggato. katham̄ nu kho bhante Ānanda paṭipajjitatban ti. atha kho āyasmā Ānando bhagavato etam̄ attham̄ ārocesi. ||1|| tena h' Ānanda sam̄gbo paccanti-mam̄ vihāram̄ kappiyabhūmim̄ sammannitvā tattha vāsetu yan̄ sam̄gho ākañkhati vihāram̄ vā addhayogam̄ vā pāsādam̄ vā hammiyam̄ vā guham̄ vā. evañ ca pana bhikkhave sammannitabbo: vyattena bhikkunā patibalena samgho nā-petabbo: sun̄ātu me bhante sam̄gho. yadi sam̄ghassa patta-kallam̄, sam̄gho itthannāmam̄ vihāram̄ kappiyabhūmim̄ sam-manneyya. esā nātti. sun̄ātu me bhante sam̄gho. sam̄gho itthannāmam̄ vihāram̄ kappiyabhūmim̄ sammannati. yassā-yasmato khamati itthannāmassa vihārassa kappiyabhūmiyā sammuti, so tuñh' assa, yassa na kkhamati, so bhāseyya. sammato sam̄ghena itthannāmo vihāro kappiyabhūmi. khamati sam̄ghassa, tasmā tuñhī, evam̄ etam̄ dhārayāmīti. ||2|| tena kho pana samayena manussā tatth' eva sammutiyā kappiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-denti māmpsāni kōṭṭenti katthāni phālenti. assosi kho bhagavā ratti�ā paccūsasamayam̄ paccutṭhāya uccāsaddam̄ mahā-saddam̄ kākoravasaddam̄, sutvāna āyasmantam̄ Ānandam̄ āmantesi: kim̄ nu kho so Ānanda uccāsaddo mahāsaddo kākoravasaddo 'ti. ||3|| etarahi bhante manussā tatth' eva sammutiyā kappiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-denti māmpsāni kōṭṭenti katthāni phālenti, so eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha kho bhagavā etasmim̄ nidāne dhammikatham̄ katvā bhikkhū āmantesi: na bhikkhave sammuti kappiyabhūmi pari-bhuñjitabbā. yo paribhuñjeyya, āpatti dukkaṭassa. anujā-nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikam̄ gonisādikam̄ gahapatin ti. ||4|| tena kho pana samayena āyasmā Yasojo gilāno hoti, tass' atthāya bhesajjāni āhariyyanti, tāni bhikkhū bahi tṭhapenti. ukkapindakāpi khādanti corāpi haranti. bhagavato etam̄ attham̄ ārocesum. anujā-nāmi bhikkhave sammutim̄ kappiyabhūmim̄ pa-

ribhuñjitum. anujānāmi bhikkhave catasso kappiya-
bhūmiyo ussāvanantikam gonisādikam gahapatim sammu-
tin ti. ||5||33||

catuvīsatibhāṇavāram niṭhitam.

tena kho pana samayena Bhaddiyanagare Mendako gahapati paṭivasati, tassa evarūpo iddhānubhāvo hoti: sisam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre 'va nisidati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūreti. bhariyāya evarūpo iddhānubhāvo hoti: ekañ ūneva ālhakathālikam upanisiditvā ekañ ca sūpavyañjanakam dāsa-kammakaraporisam bhattena parivisati, na tāva tam khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo hoti: ekañ ūneva sahassatthavikam gahetvā dāsakammakaraporisassa chammāsikam vetanam deti, na tāva tam khīyati yāv' assa hatthagatā. ||1|| sunisāya evarūpo iddhānubhāvo hoti: ekañ ūneva catudonikam pitakam upanisiditvā dāsakammakaraporisassa chammāsikam bhattam deti, na tāva tam khīyati yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo hoti: ekena naṅgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho rājā Māgadho Seniyo Bimbisāro: amhākam kira vijite Bhaddiyanagare Mendako gahapati paṭivasati, tassa evarūpo iddhānubhāvo: sisam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisidati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūreti. bhariyāya evarūpo iddhānubhāvo: ekañ ūneva ālhakathālikam upanisiditvā ekañ ca sūpavyañjanakam dāsakammakaraporisam bhattena parivisati, na tāva tam khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo: ekañ ūneva sahassatthavikam gahetvā dāsakammakaraporisassa chammāsikam vetanam deti, na tāva tam khīyati yāv' assa hatthagatā. ||3|| sunisāya evarūpo iddhānubhāvo: ekañ ūneva catudonikam pitakam upanisiditvā dāsakammakaraporisassa chammāsikam bhattam deti, na tāva tam khīyati yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo: ekena naṅgalena kasantassa satta sītāyo gacchanti. ||4|| atha kho rājā Māgadho Seniyo Bimbisāro aññatarām sabbathakam mahāmattam āmantesi: amhākam kira bhaṇe vijite Bhaddiyanagare Mendako gahapati paṭivasati, tassa evarūpo iddhā-

nubhāvo: sisam . . . satta sitāyo gacchanti. gaccha bhāne jānāhi, yathā mayā sāmam dittho evam tava dittho bhavissatī. evam devā 'ti kho so mahāmatto rāñño Māgadhbassa Seniyassa Bimbisārassa patisunitvā caturañginiyā senāya yena Bhaddiyam tena pāyāsi. ||5|| anupubbena yena Bhaddiyam yena Menḍako gahapati ten' upasamkami, upasamkamitvā Menḍakam gahapatim etad avoca: aham hi gahapati rāññā āñatto: amhākam kira bhāne vijite . . . dittho bhavissatī. passāma te gahapati iddhānubhāvan ti. atha kho Menḍako gahapati sisam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisidi, antalikkhā dhaññassa dhārā opativā dhaññāgāram pūresi. dittho te gahapati iddhānubhāvo, bhariyāya te iddhānubhāvam passissāmā 'ti. ||6|| atha kho Menḍako gahapati bhariyam āñāpesi: tena hi caturañginim senam bhattena parivisāhiti. atha kho Menḍakassa gahapatissa bhariyā ekañ ñeva ālhakathālikam upanisiditvā ekañ ca sūpavyañjanakam caturañginim senam bhattena parivi, na tāva tam khīyati yāva sā na vuṭṭhāti. dittho te gahapati bhariyāya pi iddhānubhāvo, puttassa te iddhānubhāvam passissāmā 'ti. ||7|| atha kho Menḍako gahapati puttam āñāpesi: tena hi tāta caturañginiyā senāya chammāsikam vetanam dehīti. atha kho Menḍakassa gahapatissa putto ekañ ñeva sahassatthavikam gahetvā caturañginiyā senāya chammāsikam vetanam adāsi, na tāva tam khīyati yāv' assa hatthagatā. dittho te gahapati puttassa pi iddhānubhāvo, sunisāya te iddhānubhāvam passissāmā 'ti. ||8|| atha kho Menḍako gahapati sunisam āñāpesi: tena hi caturañginiyā senāya chammāsikam bhattam dehīti. atha kho Menḍakassa gahapatissa sunisā ekañ ñeva catudonikam piṭakam upanisiditvā caturañginiyā senāya chammāsikam bhattam adāsi, na tāva tam khīyati yāva sā na vuṭṭhāti. dittho te gahapati sunisāya pi iddhānubhāvo, dāsassa te iddhānubhāvam passissāmā 'ti. mayham kho sāmi dāsassa iddhānubhāvo khette passitabbo 'ti. alam gahapati dittho te dāsassa pi iddhānubhāvo 'ti. atha kho so mahāmatto caturañginiyā senāya punad eva Rājagaha m paccāgacchi, yena rājā Māgadho Senyo Bimbisāro ten' upasamkami, upasamkamitvā rāñño Māgadhbassa Seniyassa Bimbisārassa etam attham ārocesi. ||9||

atha kho bhagavā Vesāliyam yathābhīrantam viharitvā
 yena Bhaddiyam tena cārikam pakkāmi mahatā bhikkhu-
 saṅghena saddhim addhatelasehi bhikkhusatehi. atha kho
 bhagavā anupubbena cārikam caramāno yena Bhaddiyam
 tad avasari. tatra sudam bhagavā Bhaddiye viharati
 Jātiyāvane. ||10|| assosi kho Menḍako gahapati: sa-
 mano khalu bho Gotamo Sakyutto Sakyakulā pabbajito
 Bhaddiyam anuppatto Bhaddiye viharati Jātiyāvane. tam
 kho pana bhagavantam Gotamam evam kalyāṇo kittisaddo
 abbhuggato iti pi so bhagavā araham sammāsambuddho
 vijjācaranāsampanno sugato lokavidū anuttaro purisadamma-
 sārathi satthā devamanussānam buddho bhagavā, so imam
 lokam sadevakam samārakam sabrahmakam sassamanabrah-
 manim pajam sadevamanussam sayam abhiññā sacchikatvā
 pavedeti, so dhammam deseti ādikalyāṇam majjhe kalyāṇam
 pariyoṣānakalyāṇam sattham savyañjanam kevalaparipuṇṇam
 parisuddham brahmacariyam pakāseti. sādhū kho pana ta-
 thārūpānam arahatam dassanām hotīti. ||11|| atha kho
 Menḍako gahapati bhadrāni-bhadrāni yānāni yojāpetvā bha-
 dram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddiyā
 niyyāsi bhagavantam dassanāya. addasamsu kho sambahulā
 titthiyā Menḍakam gahapatim dūrato 'va āgacchantam, dis-
 vāna Menḍakam gahapatim etad avocum: kaham tvam ga-
 hapati gacchasiti. gacchām' aham bhante bhagavantam sa-
 manam Gotamam dassanāyā 'ti. kim pana tvam gahapati
 kiriyavādo samāno akiriyavādām samanām Gotamam dassa-
 nāya upasamkamissasi, samāno hi gahapati Gotamo akiriyavā-
 do akiriyāya dhammam deseti tena ca sāvake vinetīti. ||12||
 atha kho Menḍakassa gahapatissa etad ahosi: nissamsayam
 kho so bhagavā araham sammāsambuddho bhavissati yathā
 yime titthiyā usuyyantīti, yāvatikā yānassa bhūmi yānena
 gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upa-
 samkami, upasamkamitvā bhagavantam abhivādetvā ekam-
 antam nisidi. ekamantam nisinnassa kho Menḍakassa ga-
 hapatissa bhagavā anupubbikatham kathesi seyyath' idam:
 dānakatham — la — aparappaccayo satthu sāsane bhaga-
 vantam etad avoca: abhikkantam bhante — gha — upāsa-
 kam mam bhagavā dhāretu ajjatagge pānupetam saranām

gatan ti, adhvāsetu ca me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā tuñhibhāvena. ||13|| atha kho Mendako gahapati bhagavato adhvāsanam viditvā utthāyāsanā bhagavantam abhvādetvā padakhiṇam katvā pakkāmi. atha kho Mendako gahapati tassā rattiyā accayena pañitam khādaniyam bhojaniyam pañiyādāpetvā bhagavato kālam ārocāpesi: kālo bhante, nittithitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacīvaram ādāya yena Mendakassa gahapatissa nivesanam ten' upasam̄kami, upasam̄kamitvā paññiatte āsane nisidi saddhim bhikkhusamghena. ||14|| atha kho Mendakassa gahapatissa bhariyā ca putto ca sunisā ca dāso ea yena bhagavā ten' upasam̄kamimsu, upasam̄kamitvā bhagavantam abhvādetvā ekamantam nisidimsu. tesam bhagavā anupubbikatham kathesi — la — aparappaccayā satthu sāsane bhagavantam etad avocum: — gha — ete mayam bhante bhagavantam saranam gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge pāñupete saranam gate 'ti. ||15|| atha kho Mendako gahapati buddhapamukham bhikkhusamgham pañtena khādaniyena bhojaniyena sahathā santappetvā sampavāretvā bhagavantam bhuttāvīm onītapattapāñim ekamantam nisidi. ekamantam nisinno kho Mendako gahapati bhagavantam etad avoca: yāva bhante bhagavā Bhaddiye viharati, tāva aham buddhapamukhassa bhikkhusamghassa dhuvabhattenā 'ti. atha kho bhagavā Mendakam gahapatim dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanā pakkāmi. ||16||

atha kho bhagavā Bhaddiye yathābhīrantam viharitvā Mendakam gahapatim anāpucchā yena Añguttarāpo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. assosi kho Mendako gahapati: bhagavā kira yena Añguttarāpo tena cārikam pakkanto mahatā . . . bhikkhusatehīti. atha kho Mendako gahapati dāse ca kammakare ca āñāpesi: tena hi bhanę bahum lonam pi telam pi tañḍulam pi khādaniyam pi sakatesu āropetvā āgacchatha, addhatelasāni ca gopālakasatāni adđhatelasāni dhenusatāni ādāya āgacchantu, yattha bhagavantam passissāma tattha tarunena khīrena bhojessāmā 'ti. ||17|| atha kho Mendako

gahapati bhagavantam antarā magge kantare sambhāvesi.
 atha kho Menḍako gahapati yena bhagavā ten' upasamkami,
 upasamkamitvā bhagavantam abhivādetvā ekamantam atthā-
 si. ekamantam thito kho Menḍako gahapati bhagavantam
 etad avoca: adhivāsetu me bhante bhagavā svātanāya bha-
 ttam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā
 tuṇhibhāvena. atha kho Menḍako gahapati bhagavato
 adhivāsanam vīditvā bhagavantam abhivādetvā padakkhiṇam
 katvā pakkāmi. atha kho Menḍako gahapati tassā rattiyā
 accayena pañitam khādaniyam bhojaniyam patiyādāpetvā
 bhagavato kālam ārocāpesi: kālo bhante, niṭhitam bhattan
 ti. ||18|| atha kho bhagavā pubbañhasamayañ nivāsetvā
 pattacivaram ādāya yena Menḍakassa gahapatissa parivesanā
 ten' upasamkami, upasamkamitvā paññatte āsane nisidi sa-
 ddhim bhikkhusamghena. atha kho Menḍako gahapati addha-
 telasāni gopālakasatāni āñāpesi: tena hi bhaṇe ekamekam
 dhenūm gahetvā ekamekassa bhikkhuno upatiṭṭhatha taruṇe-
 na khirena bhojessāmā 'ti. atha kho Menḍako gahapati
 buddhapamukham bhikkhusamgham paññtena khādaniyena
 bhojaniyena sahatthā santappesi sampavāresi taruṇena ca
 khirena. bhikkhū kukkuccāyatā khīram na patīgañhanti.
 patīgañhatha bhikkhave paribhujijathā 'ti. ||19|| atha kho
 Menḍako gahapati buddhapamukham bhikkhusamgham pa-
 ññtena khādaniyena bhojaniyena sahatthā santappetvā sampa-
 vāretvā taruṇena ca khirena bhagavantam bhuttāvīm onīta-
 pattapāññim ekamantam nisidi. ekamantam nisinno kho
 Menḍako gahapati bhagavantam etad avoca: santi bhante
 maggā kantārā appodakā appabhakkhā na sukarā apātheyye-
 na gantum. sādu bhante bhagavā bhikkhūnam pātheyyam
 anujānātū 'ti. atha kho bhagavā Menḍakam gahapatim
 dhammiyā kathāya sandassetvā . . . sampahamsetvā utthā-
 yāsanā pakkāmi. ||20|| atha kho bhagavā etasmim nidañne
 dhammikathām katvā bhikkhū āmantesi: anujānāmi bhi-
 kkhave pañca gorase khīram dadhim takkam navanītam
 sappim. santi bhikkhave maggā kantārā appodakā appa-
 bhakkhā na sukarā apātheyyena gantum. anujānāmi bhi-
 kkhave pātheyyam pariyesitum, tañdulo tañdulatthikena,
 muggo muggatthikena, māso māsatthikena, loñam loñatthi-

kena, guļo gulatthikena, telam telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiyakārakānam hatthe hiraññām upanikkhipanti iminā ayyassa yam kappiyam tam dethā 'ti. anujānāmi bhikkhave yam tato kappiyam tam sāditum. na tv evāham bhikkhave kena-ci pariyyayena jātarūparajataṁ sāditabbam pariyesitabban ti vadāmīti. ||21||**34**||

atha kho bhagavā anupubbena cārikam caramāno yena Āpaṇam tad avasari. assosi kho Keniyo jaṭilo: samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpaṇam anuppatto Āpaṇe viharati. tam kho pana bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpānam arahatam dassanam hotīti. atha kho Keniyassa jaṭilassa etad ahosi: kim nu kho ahaṇ samanassa Gotamassa harāpeyyan ti. ||1|| atha kho Keniyassa jaṭilassa etad ahosi: ye pi kho te brāhmaṇānam pubbakā isayo mantānam kattāro mantānam pavattāro yesam idam etarahi brāhmaṇā porānam mantapadam gītam pavuttam samihitam tad anugāyanti tad anubhāsanti bhāsitam anubhāsanti vācitam anuvācenti, seyyath' idam: Atṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādiyimsu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arahati samaṇo pi Gotamo evarūpāni pānāni saditun ti, pahūtam pānam patiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhim sammodi, sammodanīyam katham sāraṇīyam vītisāretvā ekamantam atthāsi. ekamantam thito kho Keniyo jaṭilo bhagavantam etad avoca: patīgaṇhātu me bhavam Gotamo pānan ti. tena hi Keniya bhikkhūnam dehīti. bhikkhū kukkuccāyatā na patīgaṇhanti. patīgaṇhatha bhikkhave paribhujathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukham bhikkhusamgham pahūtehi pānehi sahatthā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapāṇīm ekamantam nisīdi. ekamantam nisinnam kho Keniyam jaṭilam bhagavā dhammiyā kathāya sandassesi . . . sampahamsesi. atha

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahamsito bhagavantam etad avoca : adhvāsetu me bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghenā 'ti. ||4|| mahā kho Keniya bhikkhusamgho addhatelasāni bhikkhusatāni tvañ ca brāhmaṇesu abhippasanno 'ti. dutiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiñ cāpi bho Gotama mahā bhikkhusamgho addhatelasāni bhikkhusatāni ahañ ca brāhmaṇesu abhippasanno. adhvāsetu me . . . bhikkhusamghenā 'ti. mahā kho . . . abhippasanno 'ti. dutiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiñ cāpi . . . saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā tuṇhibhāvena. atha kho Keniyo jaṭilo bhagavato adhvāsanam viditvā utthāyāsanā pakkāmi. ||5|| atha kho bhagavā etasmim̄ nidāne dhammikatham̄ katvā bhikkhū āmantesi : anujānāmi bhikkhave attha pānāni : ambapānam̄ jambupānam̄ cocapānam̄ mocapānam̄ madhup. muddikāp. sālukap. phārusakapānam̄. anujānāmi bhikkhave sabbam̄ phalara-sam̄ thapetvā dhaññaphalarasam̄. anujānāmi bhikkhave sabbam̄ pattarasam̄ thapetvā dākarasam̄. anujānāmi bhikkhave sabbam̄ puppharasam̄ thapetvā madhukapuppharasam̄. anujānāmi bhikkhave ucchurasan ti. ||6||

atha kho Keniyo jaṭilo tassā rattiyā accayena sake assame pañitam̄ khādaniyam̄ bhojaniyam̄ patiyādāpetvā bhagavato kālam̄ ārocāpesi : kālo bho Gotama, niṭhitam̄ bhattan ti. atha kho bhagavā pubbañhasamayañ nivāsetvā pattaçivaram̄ ādāya yena Keniyassa jaṭilassa assamo ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusamghenā. atha kho Keniyo jaṭilo buddhapamukham̄ bhikkhusamgham̄ pañitenā khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam̄ bhuttāvīm̄ onītapattpāṇīm̄ ekamantam̄ nisidi. ||7|| ekamantam̄ nisinnam̄ kho Keniyam̄ jaṭilam̄ bhagavā imāhi gāthāhi anumodi :

aggihuttamukhā yaññā, sāvithī chandaso mukham̄,
rājā mukham̄ manussānam̄, nadīnam̄ sāgaro mukham̄,
nakkhattānam̄ mukham̄ cando, ādicco tapatam̄ mukham̄,
puññam̄ ākañkhamānānam̄ samgho ve jayatam̄ mukhan ti.
atha kho bhagavā Keniyam̄ jaṭilam̄ imāhi gāthāhi anumoditvā utthāyāsanā pakkāmi. ||8||35||

atha kho bhagavā Āpaṇe yathābhīrantam viharitvā yena Kusinārā tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. assosum kho Kosinārakā Mallā: bhagavā kira Kusināram āgacchatī mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehīti. te samgaram akamsu: yo bhagavato paccuggamanam na karissati pañca satāni dāndo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikam caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosinārakā Mallā bhagavato paccuggamanam akamsu. atha kho Rojo Mallo bhagavato paccuggamanam karitvā yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandam abhivādetvā ekamantam atthāsi. ekamantam thitam kho Rojam Mallam āyasmā Ānando etad avoca: ulāram kho te idam āvuso Roja yam tvam bhagavato paccuggamanam akāsiti. nāham bhante Ānanda bahukato buddhena vā dhammena vā samghena vā, api ca fiātīhi samgaro kato yo bhagavato paccuggamanam na karissati pañca satāni dāndo 'ti. sa kho aham bhante Ānanda fiātinam dāṇḍabhayā evāham bhagavato paccuggamanam akāsin ti. atha kho āyasmā Ānando anattamano ahosi: katham hi nāma Rojo Mallo evam vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Ānando bhagavantam etad avoca: ayam bhante Rojo Mallo abhiññāto fiātamanusso. mahiddhiyo kho pana evarūpānam fiātamanussānam imasmim dhammadvinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmim dhammadvinaye pasideyyā 'ti. na kho tam Ānanda dukkaram tathāgatena yathā Rojo Mallo imasmim dhammadvinaye pasideyyā 'ti. ||3|| atha kho bhagavā Rojam Mallam mettena cittena pharitvā utthāyāsanā vihāram pāvisi. atha kho Rojo Mallo bhagavatā mettena cittena phuṭṭho seyyathāpi nāma gāvī taruṇavacchā evam eva vihārena vihāram parivenena parivenam upasamkamitvā bhikkhū pucchatī: kaham nu kho bhante etarahi so bhagavā viharati araham sammāsambuddho, dassanakāmā hi mayam tam bhagavantam arahantam sammāsambuddhan ti. es' āvuso Roja

vihāro samyutadvāro, tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggalam ākotehi, vivarissati te bhagavā dvāraṇ ti. ||4|| atha kho Rojo Mallo yena so vihāro samyutadvāro tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggalam ākotesi, vivari bhagavā dvāram. atha kho Rojo Mallo vihāram pavisitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnassa kho Rojassa Mallassa bhagavā anupubbikatham kathesi seyyath' īdam : dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca : sādhu bhante ayyā mamañ ñeva patīganheyyum cīvarapīṇḍapātāsenāsanagilānapaccayabhesajjaparikkhāram no aññesan ti. yesam kho Roja sekhena ñānena sekhenā dassanena dhammo dittho seyyathāpi tayā tesam pi evam hoti : aho nūna ayyā amhākañ ñeva patīganheyyum cīvarapīṇḍapātāsenāsanagilānapaccayabhesajjaparikkhāram no aññesan ti. tena hi Roja tava c' eva patīganhissanti aññesañ cā 'ti. ||5||

tena kho pana samayena Kusinārāyam pañitānam bhattānam bhattapaṭipāti adhitthitā hoti. atha kho Rojassa Mallassa paṭipātim alabantassa etad ahosi : yam nūnāham bhattaggam olokeyyam, yam bhattagge nāddasam tam paṭiyādeyyan ti. atha kho Rojo Mallo bhattaggam olokento dve nāddasa dākañ ca piṭṭhakhādaniyañ ca. atha kho Rojo Mallo yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandam etad avoca : idha me bhante Ānanda paṭipātim alabantassa etad ahosi : yam nūnāham bhattaggam olokeyyam, yam bhattagge nāddasam tam paṭiyādeyyan ti. so kho aham bhante Ānanda bhattaggam olokento dve nāddasam dākañ ca piṭṭhakhādaniyañ ca. sac' āham bhante Ānanda paṭiyādeyyam dākañ ca piṭṭhakhādaniyañ ca, patīganheyya me bhagavā 'ti. tena hi Roja bhagavantam paṭipucchissāmīti. ||6|| atha kho āyasmā Ānando bhagavato etam attham ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi Roja paṭiyādehīti. atha kho Rojo Mallo tassā ratti�ā accayena pahūtam dākañ ca piṭṭhakhādaniyañ ca paṭiyādāpetvā bhagavato upanāmesi patīganhātu me bhante bhagavā dākañ ca piṭṭhakhādaniyañ cā 'ti. tena hi Roja bhikkhūnam dehīti. bhikkhū kukkuccāyantā na pa-

tigāñhanti. pañgāñhatha bhikkhave paribhuñjathā. 'ti ||7||
 atha kho Rojo Mallo buddhapamukham bhikkhusaṅgham
 pahûtehi dâkehi ca piññakhâdaniyehi ca sahathâ santappe-
 tvâ sampavâretvâ bhagavantam dhotahattham onîtapattapâ-
 nim ekamantam nisidi. ekamantam nisinnam kho Rojam
 Mallam bhagavâ dhammiyâ kathâya sandassetvâ . . . sampa-
 hamsetvâ utthâyâsanâ pakkâmi. atha kho bhagavâ etasmim
 nidâne dharmikatham katvâ bhikkhû âmantesi : anujânâmi
 bhikkhave sabbañ ca dâkam sabbañ ca piññakhâdani-
 yan ti. ||8||**36**||

atha kho bhagavâ Kusinârâyam yathâbhîrantam vi-
 ritvâ yena Âtumâ tena cârikam pakkâmi mahatâ bhikkhu-
 saṅghena saddhim adâhatelasehi bhikkhusatehi. tena kho
 pana samayena aññataro vuddhapabbajito Âtumâyam pañivas-
 ati nahâpitapubbo, tassa dve dârakâ honti mañjukâ pañ-
 bhâneyyakâ dakkhâ pariyodâtasippâ sake âcariyake nahâpi-
 takamme. ||1|| assosi kho so vuddhapabbajito: bhagavâ
 kira Âtumam âgacchati mahatâ bhikkhusaṅghena saddhim
 adâhatelasehi bhikkhusatehîti. atha kho so vuddhapabbajito
 te dârake etad avoca: bhagavâ kira tâta Âtumam âgacchati
 mahatâ bhikkhusaṅghena saddhim adâhatelasehi bhikkhusa-
 tehi. gacchatha tumhe tâta khurabhañdam âdâya nâliyâ-
 vâpakena anugharakam-anugharakam âhiñdatha lonam pi
 telam pi tañdulam pi khâdaniyam pi sañharatha, bhagavato
 âgatassa yâgupânam karissâmâ 'ti. ||2|| evam tâtâ 'ti kho te
 dârakâ tassa vuddhapabbajitassa pañisunîtvâ khurabhañdam
 âdâya nâliyâvâpakena anugharakam-anugharakam âhiñdanti
 lonam pi telam pi tañdulam pi khâdaniyam pi sañharantâ.
 manussâ te dârake mañjuke pañbhâneyyake passitvâ ye pi
 na kârâpetukâmâ te pi kârâpentî kârâpetvâpi bahum denti.
 atha kho te dârakâ bahum lonam pi telam pi tañdulam pi
 khâdaniyam pi sañharâmsu. ||3||

atha kho bhagavâ anupubbena cârikam caramâno yena
 Âtumâ tad avasari. tatra sudam bhagavâ Âtumâyam vi-
 harati Bhûsâgâre. atha kho so vuddhapabbajito tassâ
 rattiyâ accayena pahûtam yâgum pañiyâdâpetvâ bhagavato
 upanâmesi pañgâñhâtu me bhante bhagavâ yâgun ti. jâ-

nantāpi tathāgatā puchanti — la — sāvakānam vā sikkhā-
padam paññāpessāmā 'ti. atha kho bhagavā tam vuddha-
pabbajitam etad avoca: kut' āyam bhikkhu yāgū 'ti. atha
kho so vuddhapabbajito bhagavato etam attham ārocesi. ||4||
vigarahi buddho bhagavā: ananucchaviyam moghapurisa ana-
nulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇī-
yam. katham hi nāma tvam moghapurisa pabbajito akappi-
ye samādapessasi. n' etam moghapurisa appasannānam vā
pasādāya. vigarahitvā dhammikatham katvā bhikkhū āman-
tesi: na bhikkhave pabbajitena akappiye samādape-
tabbam. yo samādapeyya, āpatti dukkaṭassa. na ca bhi-
kkhave nahāpitapubbena khurabhaṇḍam pariharitabbam.
yo parihareyya, āpatti dukkaṭassā 'ti. ||5||37||

atha kho bhagavā Ātumāyam yathābhīrantam vihari-
tvā yena Sāvatthi tena cārikam pakkāmi. anupubbena
cārikam caramāno yena Sāvatthi tad avasari. tatra sudam
bhagavā Sāvatthiyam viharati Jetavane Anātha-
piṇḍikassa ārāme. tena kho pana samayena Sāvatthiyam
bahum phalakhādaniyam ussannam hoti. atha kho bhikkhū-
nam etad ahosi: kim nu kho bhagavatā phalakhādaniyam
anuññātam kim ananuññātan ti. bhagavato etam attham
ārocesum. anujānāmi bhikkhave sabbam phalakhādani-
yan ti. ||1||38||

tena kho pana samayena samghikāni bijāni puggalikāya
bhūmiyā ropiyanti, puggalikāni bijāni samghikāya bhūmi-
yā ropiyanti. bhagavato etam attham ārocesum. samghi-
kāni bhikkhave bijāni puggalikāya bhūmiyā ropitāni
bhāgam datvā paribhūñjtabbāni, puggalikāni bijāni
samghikāya bhūmiyā ropitāni bhāgam datvā paribhūñ-
tabbāni. ||1||39||

tena kho pana samayena bhikkhūnam kismiñci-kismiñci
thāne kukkuccam uppajjati: kim nu kho bhagavatā anuññā-
tam kim ananuññātan ti. bhagavato etam attham ārocesum.
yam bhikkhave mayā idam na kappatī appaṭikkhittam, tañ
ce akappiyam anulometi kappiyam patibāhati, tam vo na
kappati. yam bhikkhave mayā idam na kappatī appa-

tikkhittam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappati. yañ ca bhikkhave mayā idam kappatīti ananuññātam, tañ ce akappiyam anulometi kappiyam paṭibāhati, tam vo na kappati. yam bhikkhave mayā idam kappatīti ananuññātam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappatīti. ||1||

atha kho bhikkhūnam etad ahosi : kappati nu kho yāvakālikena yāmakālikam na nu kho kappati. kappati nu kho yāvakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāvakālikena yāvajīvikam na nu kho kappati. kappati nu kho yāmakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāmakālikena yāvajīvikam na nu kho kappati. kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatīti. bhagavato etam atham ārocesun. ||2|| yāvakālikena bhikkhave yāmakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakālikena bhikkhave sattāhakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakālikena bhikkhave yāvajīvikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāmakālikena bhikkhave sattāhakālikam t. p. yāme kappati yāmātikkante na kappati. yāmakālikena bhikkhave yāvajīvikam t. p. yāme kappati yāmātikkante na kappati. sattāhakālikena bhikkhave yāvajīvikam sattāham kappati sattāhātikkante na kappatīti. ||3|| 40 ||

bhesajjakkhandhakam chattam.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānam :

sāradike, vikāle pi, vasam, mūle, piṭhehi ca,
kasāvehi, pañña-phalam, jatu-lonam, chakanam ca,|
cūṇam, cālini, maṃsañ ca, añjanam, upapisanam,
añjanī, ucca-parutā, salākā, salākodhani,|
thavikam, bandhakam, suttam, muddhani telam, natthu ca,
natthukarañi, dhūmañ ca, nettañ, cā, 'pidhānam, thavi,|
telapākesu, majjañ ca, atikkhitta-abbañjanam,
tumbam, sedam, sambhārañ ca, mahā-bhañgodakam tathā,|
dakakottham, lohitañ ca, visānam, pādabbhañjanam,
5 pajam, sattham, kasāvañ ca, tilakakka-kabalikam,|

colam, sāsapakuṭṭañ ca, dhūma-sakkharikāya ca,
 vanatelam, vikāsikam, vikatañ ca, patīggaham,|
 gūtham, karonto, lolīñ ca, khāram, muttaharitakī,
 gandhā, virecanañ c'eva, acchā, 'kata-kaṭākatam,|
 patīchādani-pabbhārā, ārāmi, sattahena ca,
 gułam, muggam, sovīrañ ca, sāmapākā, punā pace,|
 punānuññāsi, dubbhikkhe, phalañ ca, tila-khādani,
 purebhattam, kāyadāho, nibbattañ ca, bhagandalam,|
 vatthikammañ ca, Suppi ca, manussamamsam eva ca,
 10 hatthi, assā, sunakho ca, ahi, sīha-vyaggha-dīpikam,|
 accha-taracchamamsañ ca, paṭipāti ca, yāgu ca,
 tarunam aññatra, gulam, Sunidh'-āvasathāgāram,|
 Ambapālī ca, Licchavī, Gaṅgā, Koṭi saccakathā,
 uddissakatañ, subhikkham punad eva paṭikkhipi,|
 megho, Yasojo, Meñdako ca, gorasam pātHEYyakena ca,
 Keni, ambo, jambu, coca-moca-madhu, muddikā, sālukam,|
 phārusakā, dāka-piṭṭham, Ātumāyam nahāpito,
 Sāvatthiyam phala-bijam, kasmin ṭhāne ca, kāliko 'ti.

M A H Â V A G G A .

VII.

Tena samayena buddho bhagavâ Sâvatthiyam viharati Jetavane Anâthapindikassa ârâme. tena kho pana samayena tiṃsamattâ Pâṭheyyakâ bhikkhû sabbe âraññakâ sabbe piṇḍapâtikâ sabbe pamsukûlikâ sabbe tecivarikâ Sâvatthim gacchantâ bhagavantam dassanâya upakaṭṭhâya vassûpanâyikâya nâsakkhimsu Sâvatthiyam vassûpanâyikam sambhâvetum, antarâ magge Sâkete vassam upagacchimsu. te ukkaṇṭhitarûpâ vassam vasimsu: âsanneva no bhagavâ viharati ito chasu yojanesu na ca mayam labhâma bhagavantam dassanâyâ 'ti. atha kho te bhikkhû vassam vutthâ temâsaccayena katâya pavâraṇâya deve vassante udakasamgahe udakacikkhalle okapuṇṇehi cîvarehi kilantarûpâ yena Sâvatthi Jetavanam Anâthapindikassa ârâmo yena bhagavâ ten' upasamkamimsu, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidimsu. ||1|| âciṇṇam kho pan' etam buddhânam bhagavantânam âgantukehi bhikkhûhi saddhim patisammoditum. atha kho bhagavâ te bhikkhû etad avoca: kacci bhikkhave khamanîyam, kacci yâpanîyam, kacci samaggâ sammodamânâ avivadamânâ phâsukam vassam vasittha na ca piṇḍakena kilamitthâ 'ti. khamanîyam bhagavâ, yâpanîyam bhagavâ, samaggâ ca mayam bhante sammodamânâ avivadamânâ vassam vasimhâ na ca piṇḍakena kilamimhâ. idha mayam bhante tiṃsamattâ Pâṭheyyakâ bhikkhû Sâvatthim âgacchantâ bhagavantam dassanâya upakaṭṭhâya vassûpanâyikâya nâsakkhimhâ Sâvatthiyam vassûpanâyikam sambhâvetum, antarâ magge Sâkete vassam upagacchimhâ. te mayam bhante ukkaṇṭhitarûpâ vassam va-

simhā : āsanneva no bhagavā viharati ito chasu yojanesu na
 ca mayam labhāmā bhagavantam dassanāyā 'ti. atha kho
 mayam bhante vassam vutthā temāsaccayena katāya pavāra-
 nāya deve vassante udakasamgahe udakacikkhalle okapunne-
 hi cīvarehi kilantarūpā addhānam āgatā 'ti. ||2|| atha kho
 bhagavā etasmim nidāne dhammikatham katvā bhikkhū
 āmantesi: anujānāmi bhikkhave vassam vutthānam bhikkhū-
 nam kaṭhinam attharitum. atthatakathinānam vo bhi-
 kkhave pañca kappissanti anāmantacāro asamādānacāro gaṇa-
 bhojanam yāvadatthacīvaraṁ yo ca tattha cīvaruppādo so
 nesaṁ bhavissati. atthatakathinānam vo bhikkhave imāni
 pañca kappissanti. evañ ca pana bhikkhave kaṭhinam attha-
 ritabbam: ||3|| vyattena bhikkhunā paṭibalena samgho nā-
 petabbo: sunātu me bhante samgho. idam samghassa kaṭhi-
 nadussam uppannam. yadi samghassa pattakallam, samgho
 imam kaṭhinadussam itthannāmassa bhikkhuno dadeyya ka-
 thinam attharitum. esā natti. sunātu me bhante samgho.
 idam samghassa kaṭhinadussam uppannam. samgho imam
 kathinadussam itthannāmassa bhikkhuno deti kaṭhinam
 attharitum. yassāyasmato khamati imassa kaṭhinadussassa
 itthannāmassa bhikkhuno dānam kathinam attharitum so
 tunh' assa. yassa na kkhamati so bhāseyya. dinnam idam
 samghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam
 attharitum. khamati samghassa, taṣmā tunhī, evam etam
 dhārayāmīti. ||4|| evam kho bhikkhave atthataṁ hoti kathi-
 nam, evam anatthatam. kathañ ca bhikkhave anatthatam
 hoti kaṭhinam. na ullikhitamattena atthataṁ hoti kaṭhi-
 nam, na dhovanamattena atthataṁ hoti kaṭhinam, na cīvara-
 vicāraṇamattena atth. h. kath., na cchedanamattena atth. h. k.,
 na bandhanamattena atth. h. k., na ovaṭṭikakaraṇama-
 ttena atth. h. k., na kaṇḍusakaraṇamattena atth. h. k., na
 dalhikammakaranamattena atth. h. k., na anuvātakaraṇa-
 mattena atth. h. k., na paribhāṇḍakaraṇamattena atth. h. k.,
 na ovaddheyakaraṇamattena atth. h. k., na kambalamadda-
 namattena atth. h. k., na nimittakatena atth. h. k., na pari-
 kathākatena atth. h. k., na kukkukatena atth. h. k., na
 sannidhikatena atth. h. k., na nissaggiyena atth. h. k., na
 akappakatena atth. h. k., na aññatra samghāṭiya atth. h. k.,

na aññatra uttarâsañgena atth. h. k., na aññatra antaravâsakena atth. h. k., na aññatra pañcakena vâ atirekapañcakena vâ tadah' eva sañchinnena samanḍalikatena atth. h. k., na aññatra puggalassa atthârâ atth. h. kathinam. sammâ c' eva atthatam hoti kathinam tañ ce nissimâttho anumodati evam pi anatthatam hoti kathinam. evam kho bhikkhave anatthatam hoti kathinam. ||5|| kathañ ca bhikkhave atthatam hoti kathinam. ahatena atthatam hoti kathinam, ahatakappena atth. h. k., pilotikâya atth. h. k., pamsukûlena atth. h. k., pâpanikenâ atth. h. k., animittakatena atth. h. k., aparikathâkatena atth. h. k., akukkukatena atth. h. k., asannidhikatena atth. h. k., anissaggyiena atth. h. k., kappakatena atth. h. k., samghâtiyâ atth. h. k., uttarâsañgena atth. h. k., antaravâsakena atth. h. k., pañcakena vâ atirekapañcakena vâ tadah' eva sañchinnena samanḍalikatena atth. h. k., puggalassa atthârâ atth. h. k., sammâ c' eva atthatam hoti kathinam tañ ce sîmattho anumodati evam pi atthatam hoti kathinam. evam kho bhikkhave atthatam hoti kathinam. ||6||

kathañ ca bhikkhave ubbhatañ hoti kathinam. atth' imâ bhikkhave mâtikâ kathinassa ubbhârâya pakkamanantikâ niṭṭhânantikâ sannitṭhânantikâ nâsanantikâ savanantikâ âsâvacchedikâ sîmâtikkantikâ sahubbhârâ 'ti. ||7||1||

bhikkhu atthatakathino katacivaram âdâya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kathinuddhâro. bhikkhu atthatakathino cîvaram âdâya pakkamati, tassa bahisîmagatassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti. tassa bhikkhuno niṭṭhânantiko kathinuddhâro. bhikkhu atthatakathino cîvaram âdâya pakkamati, tassa bahisîmagatassa evam hoti: n' ev' imam cîvaram kâressam na paccessan ti. tassa bhikkhuno sannitṭhânantiko kathinuddhâro. bhikkhu atthatakathino cîvaram âdâya pakkamati, tassa bahisîmagatassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti, tassa tam cîvaram kayiramânâm nassati. tassa bhikkhuno nâsanantiko kathinuddhâro. ||1|| bhikkhu atthatakathino cîvaram âdâya pakkamati paccessan ti, so bahisîmagato tam cîvaram kâreti, so katacîvaro sunâti:

ubbhataṁ kira tasmim ḫavāse kathinan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti sambhuṇāti kaṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||2||2||

ādāyasattakam nitthitam.

bhikkhu atthatakaṭhino katacīvaraṁ samādāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaraṁ kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti. tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro sunāti: ubbhataṁ kira tasmim ḫavāse kathinan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti sambhuṇāti kaṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||2||3||

samādāyasattakam nitthitam.

bhikkhu atthatakathino vippakatacivaram âdâya pakkamati, tassa bahisîmagatassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti. tassa bhikkhuno niññhânantiko . . . (= ch. 2; read vippakatacivaram âdâya instead of cîvaram âdâya; the pakkamanantiko kâthinuddhâro is omitted.) . . . saha bhikkhûhi kâthinuddhâro. ||1||4||

âdâyachakkam niññhitam.

bhikkhu atthatakathino vippakatacivaram samâdâya pakkamati, tassa bahisîmagatassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti. tassa bhikkhuno niññhânantiko . . . (= ch. 3; read vippakatacivaram samâdâya instead of cîvaram samâdâya; the pakkamanantiko kâthinuddhâro is omitted.) . . . saha bhikkhûhi kâthinuddhâro. ||1||5||

samâdâyachakkam.

bhikkhu atthatakathino cîvaram âdâya pakkamati, tassa bahisîmagatassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti. tassa bhikkhuno niññhânantiko kâthinuddhâro. bhikkhu atthatakathino cîvaram âdâya pakkamati, tassa bahisîmagatassa evam hoti: n' ev' imam cîvaram kâressam na paccessan ti. tassa bhikkhuno sannitññhânantiko kâthinuddhâro. bhikkhu atthatakathino cîvaram âdâya pakkamati, tassa bahisîmagatassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti. tassa tam cîvaram kayiramânâm nassati. tassa bhikkhuno nâsanantiko kâthinuddhâro. ||1|| bhikkhu atthatakathino cîvaram âdâya pakkamati na paccessan ti, tassa bahisîmagatassa evam hoti: idh' ev' imam cîvaram kâressan ti, so tam cîvaram kâreti. tassa bhikkhuno niññhânantiko kâthinuddhâro. bhikkhu atthatakathino cîvaram âdâya pakkamati na paccessan ti, tassa bahisîmagatassa evam hoti: n' ev' imam cîvaram kâressan ti. tassa bhikkhuno sannitññhânantiko kâthinuddhâro. bhikkhu atthatakathino cîvaram âdâya pakkamati na paccessan ti, tassa bahisîmagatassa evam hoti: idh' ev' imam cîvaram kâressan

ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kathinuddhāro. ||2|| bhikkhu athatakāthino cīvaram ādāya pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kathinuddhāro. bhikkhu athatakāthino cīvaram ādāya pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kathinuddhāro. bhikkhu athatakāthino cīvaram ādāya pakkamati paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kathinuddhāro. ||3|| bhikkhu athatakāthino cīvaram ādāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kathinuddhāro. bhikkhu athatakāthino cīvaram ādāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kathinuddhāro. bhikkhu athatakāthino cīvaram ādāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kathinuddhāro. bhikkhu athatakāthino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro sunāti: ubbhataṁ kira tasmiṁ āvāse kaṭhinañ ti. tassa bhikkhuno savanantiko kathinuddhāro. bhikkhu athatakāthino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kathinuddhāram vītināmeti. tassa bhikkhuno sīmātikkantiko kathinuddhāro. bhikkhu athatakāthino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhu-

ṇāti kathinuddhāram. tassa bhikkhuno saha bhikkhūhi kathinuddhāro. ||4||6||

bhikkhu atthatakathino cīvaram samādāya pakkamati — pa — adāyapakkamanavārasadisam evam vitthāretabbam — la — bhikkhu atthatakathino vippakatacīvaram adāya pakkamati — la — samādāyapakkamanavārasadisam evam vitthāretabbam — la — bhikkhu atthatakathino vippakatacīvaram samādāya pakkamati . . . (= ch. 6; read vippakatacīvaram samādāya instead of cīvaram adāya.) . . . saha bhikkhūhi kathinuddhāro. ||1||7||

adāyabhānavāram nitthitam.

bhikkhu atthatakathino cīvarāsāya pakkamati, so bahisimaga-to tam cīvarāsam payirupāsatī anāsāya labhati āsāya na labhati, tassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno nitthānantiko kaṭhinuddhāro. bhikkhu atthatakathino cīvarāsāya . . . tassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitthānantiko kaṭhinuddhāro. . . . tassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakathino cīvarāsāya pakkamati, tassa bahisimaga-tassa evam hoti: idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakathino cīvarāsāya pakkamati na paccessan ti, so bahisimaga-to tam cīvarāsam payirupāsatī anāsāya labhati āsāya na labhati, tassa evam hoti: idh' ev' imam cīvaram kāressan ti, so tam cīvaram kāreti. tassa bhikkhuno nitthānantiko kaṭhinuddhāro. bhikkhu atthatakathino . . . tassa evam hoti: n' ev' imam cīvaram kāressan ti. tassa bhikkhuno sannitthānantiko kaṭhinuddhāro . . . tassa evam hoti: idh' ev' imam cīvaram kāressan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakathino cīvarāsāya pakkamati na paccessan ti, tassa bahis-

magatassa evam hoti: idh' ev' imam cīvarāsam payirupāsissan
ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchi-
jjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||2||
bhikkhu atthatakathino cīvarāsāya pakkamati anadhiṭhitena,
n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan
ti, so bahisīmagato tam cīvarāsam payirupāsati anāsāya
labhati āsāya na labhati, tassa evam hoti: idh' ev' imam
cīvaram kāressam na paccessan ti, so tam cīvaram kāreti.
tassa bkikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evam
hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa
bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evam
hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so
tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu attha-
takathino cīvarāsāya pakkamati anadhiṭhitena, n' ev' assa
hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa
bahisīmagatassa evam hoti: idh' ev' imam cīvarāsam payir-
upāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa
sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko
kaṭhinuddhāro. ||3|| 8 ||

anāsādoləsakam niṭṭhitam.

bhikkhu atthatakathino cīvarāsāya pakkamati paccessan ti,
so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati
anāsāya na labhati, tassa evam hoti: idh' ev' imam cīvaram
kāressam na paccessan ti, so tam cīvaram kāreti. tassa
bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evam
hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa
bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evam
hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so
tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu attha-
takathino cīvarāsāya pakkamati paccessan ti, tassa bahisī-
magatassa evam hoti: idh' ev' imam cīvarāsam payirupā-
sissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa
sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko
kaṭhinuddhāro. ||1|| bhikkhu atthatakathino cīvarāsāya
pakkamati paccessan ti, so bahisīmagato suṇāti: ubbhatham

kira tasmim̄ âvâse kaṭhinan ti, tassa evam̄ hoti : yato tasmim̄ âvâse ubbhatam̄ kaṭhinam̄ idh' ev' imam̄ cîvarâsam̄ payirupâ-sissan ti, so tam̄ cîvarâsam̄ payirupâsati âsâya labhati anâsâya na labhati, tassa evam̄ hoti : idh' ev' imam̄ cîvaram̄ kâressam̄ na paccessan ti, so tam̄ cîvaram̄ kâreti. tassa bhikkhuno niṭṭhân-antiko kaṭhinuddhâro . . . tassa evam̄ hoti : n' ev' imam̄ cîvaram̄ kâressam̄ na paccessan ti. tassa bhikkhuno sannitthânantiko kaṭhinuddhâro . . . tassa evam̄ hoti : idh' ev' imam̄ cîvaram̄ kâressam̄ na paccessan ti, so tam̄ cîvaram̄ kâreti, tassa tam̄ cîvaram̄ kayiramânam̄ nassati. tassa bhikkhuno nâsanantiko kaṭhinuddhâro. bhikkhu atthatakathino cîvarâsâya pakkamati paccessan ti, so bahisîmagato sunñati : ubbhatam̄ kira tasmim̄ âvâse kaṭhinan ti, tassa evam̄ hoti : yato tasmim̄ âvâse ubbhatam̄ kaṭhinam̄ idh' ev' imam̄ cîvarâsam̄ payirupâsissam̄ na paccessan ti, so tam̄ cîvarâsam̄ payirupâsati, tassa sâ cîvarâsâ upacchijjati. tassa bhikkhuno âsâvacchediko kaṭhinuddhâro. ||2|| bhikkhu atthatakathino cîvarâsâya pakkamati paccessan ti, so bahisîmagato tam̄ cîvarâsam̄ payirupâsati âsâya labhati anâsâya na labhati, so tam̄ cîvaram̄ kâreti, so katacîvaro sunñati : ubbhatam̄ kira tasmim̄ âvâse kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhâro. bhikkhu atthatakathino cîvarâsâya pakkamati paccessan ti, tassa bahisîmagatassa evam̄ hoti : idh' ev' imam̄ cîvarâsam̄ payirupâsissam̄ na paccessan ti, so tam̄ cîvarâsam̄ payirupâsati, tassa sâ cîvarâsâ upacchijjati. tassa bhikkhuno âsâvacchediko kaṭhinuddhâro. bhikkhu atthatakathino cîvarâsâya pakkamati paccessan ti, so bahisîmagato tam̄ cîvarâsam̄ payirupâsati âsâya labhati anâsâya na labhati, so tam̄ cîvaram̄ kâreti, so katacîvaro paccessam̄ paccessan ti bahiddhâ kaṭhinuddhâram̄ vîtinâmeti. tassa bhikkhuno sîmâtikantiko kaṭhinuddhâro. bhikkhu atthatakathino cîvarâsâya pakkamati paccessan ti, so bahisîmagato tam̄ cîvarâsam̄ payirupâsati âsâya labhati anâsâya na labhati, so tam̄ cîvaram̄ kâreti, so katacîvaro paccessam̄ paccessan ti sambhuṇñati kaṭhinuddhâram̄. tassa bhikkhuno saha bhikkhûhi kaṭhinuddhâro. ||3||9||

âsâdolâsakam̄ niṭṭhitam̄.

bhikkhu athatakathino kenacid eva karaṇiyena pakkamati,
 tassa bahisimagatassa cīvarāsā uppajjati, so tam cīvarāsam
 payirupāsatī anāsāya labhati āsāya na labhati, tassa evam
 hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so
 tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kāti-
 nuddhāro . . . tassa evam hoti : n' ev' imam cīvaram kāre-
 ssam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko
 kātiinuddhāro . . . tassa evam hoti : idh' ev' imam cīvaram
 kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam
 cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko
 kātiinuddhāro. bhikkhu athatakathino kenacid eva kara-
 niyena pakkamati, tassa bahisimagatassa cīvarāsā uppajjati,
 tassa evam hoti : idh' ev' imam cīvarāsam payirupāsissam na
 paccessan ti, so tam cīvarāsam payirupāsatī, tassa sā cīvarāsā
 upacchijjati. tassa bhikkhuno āsāvacchediko kātiinuddhāro.
 ||1|| bhikkhu athatakathino kenacid eva karaṇiyena pa-
 kkamati na paccessan ti, tassa bahisimagatassa cīvarāsā
 uppajjati, so tam cīvarāsam payirupāsatī anāsāya labhati
 āsāya na labhati, tassa evam hoti : idh' ev' imam cīvaram
 kāressan ti, so tam cīvaram kāreti, tassa bhikkhuno niṭṭhān-
 antiko kātiinuddhāro . . . tassa evam hoti : n' ev' imam cīva-
 ram kāressan ti. tassa bhikkhuno sannīṭṭhānantiko kāti-
 nuddhāro . . . tassa evam hoti : idh' ev' imam cīvaram kāressan
 ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam
 nassati. tassa bhikkhuno nāsanantiko kātiinuddhāro. bhi-
 kku athatakathino kenacid eva karaṇiyena pakkamati na
 paccessan ti, tassa bahisimagatassa cīvarāsā uppajjati, tassa
 evam hoti : idh' ev' imam cīvarāsam payirupāsissan ti, so
 tam cīvarāsam payirupāsatī, tassa sā cīvarāsā upacchijjati.
 tassa bhikkhuno āsāvacchediko kātiinuddhāro. ||2|| bhikkhu
 athatakathino kenacid eva karaṇiyena pakkamati anadhitṭhi-
 tena, n' ev' assa hoti paccessan ti, na pan' assa hoti na pac-
 ccessan ti, tassa bahisimagatassa cīvarāsā uppajjati, so tam
 cīvarāsam payirupāsatī anāsāya labhati āsāya na labhati,
 tassa evam hoti : idh' ev' imam cīvaram kāressam na pac-
 ccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānan-
 tiko kātiinuddhāro . . . tassa evam hoti : n' ev' imam
 cīvaram kāressam na paccessan ti. tassa bhikkhuno sanni-

tthānantiko kathinuddhāro . . . tassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kathinuddhāro. bhikkhu athatakāthino kenacid eva karaṇiyena pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa cīvarāsā uppajjati, tassa evam hoti: idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kāthinuddhāro. ||3||10||

karaṇiyadolasa kam niṭṭhitam.

bhikkhu athatakāthino disamgamiko pakkamati cīvara-pativisam apacinayamāno, tam enam disamgatam bhikkhū pucchanti: kaham tvam āvuso vassam vuttho kattha ca te cīvarapativiso 'ti. so evam vadeti: amukasmim āvāse vassam vuttho 'mhi tathā ca me cīvarapativiso ti. te evam vadanti: gacchāvuso tam cīvaram āhara, mayan te idha cīvaram karissāmā 'ti. so tam āvāsam gantvā bhikkhū pucchati: kaham me āvuso cīvarapativiso 'ti. te evam vadanti: ayan te āvuso cīvarapativiso, kaham gamissasiti. so evam vadeti: amukam nāma āvāsam gamissāmi tattha me bhikkhū cīvaram karissantīti. te evam vadanti: alam āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti: tassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kathinuddhāro. bhikkhu athatakāthino disamgamiko pakkamati — la — tassa bhikkhuno nāsanantiko kāthinuddhāro. ||1|| bhikkhu athatakāthino disamgamiko pakkamati cīvarapativisam apacinayamāno . . . ayan te āvuso cīvarapativiso 'ti. so tam cīvaram ādāya tam āvāsam gacchati, tam enam antarā magge bhikkhū pucchanti: āvuso kaham gamissasiti. so evam vadeti: amukam nāma āvāsam gamissāmi, tattha me bhikkhū cīvaram karissantīti. te evam vadanti: alam āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti. tassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti.

tassa bhikkhuno niññhânantiko kañhinuddhâro . . . tassa evam hoti: n' ev' imam cîvaram kâressam na paccessan ti. tassa bhikkhuno sannitññhânantiko kañhinuddhâro . . . idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti, tassa tam cîvaram kayiramânam nassati. tassa bhikkhuno nâsanantiko kañhinuddhâro. ||2|| bhikkhu atthata-kathino disamgamiko pakkamati cîvaram apacinayamâno . . . ayan te âvuso cîvarapativiso 'ti. so tam cîvaram âdâya tam âvâsam gacchatî, tassa tam âvâsam gacchantassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti. tassa bhikkhuno niññhânantiko kañhinuddhâro . . . n' ev' imam cîvaram kâressam na paccessan ti. tassa bhikkhuno sannitññhânantiko kañhinuddhâro . . . idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti, tassa tam cîvaram kayiramânam nassati. tassa bhikkhuno nâsanantiko kañhinuddhâro. ||3||11||

apacinanavakam niññhitam.

bhikkhu atthatakañhino phâsuvihârîko cîvaram âdâya pakkamati amukam nâma âvâsam gamissâmi, tattha me phâsu bhavissati vasissâmi, no ce me phâsu bhavissati amukam nâma âvâsam gamissâmi, tattha me phâsu bhavissati vasissâmi, no ce me phâsu bhavissati amukam nâma âvâsam gamissâmi, tattha me phâsu bhavissati vasissâmi, no ce me phâsu bhavissati paccessan ti. tassa bahisîmagatassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti. tassa bhikkhuno niññhânantiko kañhinuddhâro. bhikkhu atthatakañhino phâsuvihârîko . . . paccessan ti. tassa bahisîmagatassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti, tassa tam cîvaram kayiramânam nassati. tassa bhikkhuno nâsanantiko kañhinuddhâro. bhikkhu atthatakañhino phâsuvihârîko . . . paccessan ti. so bahisîmagato tam cîvaram kâreti, so katacîvaro paccessam paccessan ti bahiddhâ kañhinuddhâram vîtinâmeti. tassa bhikkhuno si-

mâtikkantiko kaṭhinuddhâro. bhikkhu attatakaṭhino phâ-suvihârîko . . . paccessan ti. so bahisîmagato tam cîvaram kâreti, so katacîvaro paccessam paccessan ti sambhunâti kaṭhinuddhâram. tassa bhikkhuno saha bhikkhûhi kaṭhinuddhâro. ||1||12||

phâsuvihârapañcakam niṭṭhitam.

dve 'me bhikkhave kathinassa palibodhâ dve apalibodhâ. katame ca bhikkhave dve kaṭhinassa palibodhâ. âvâsapali-bodho ca cîvarapalibodho ca. kathañ ca bhikkhave âvâsa-palibodho hoti. idha bhikkhave bhikkhu vassati vâtasmiñ âvâse sâpekkho vâ pakkamati paccessan ti. evam kho bhikkhave âvâsapalibodho hoti. kathañ ca bhikkhave cîvara-palibodho hoti. idha bhikkhave bhikkhuno cîvaram akatam vâ hoti vippakatam vâ cîvarâsâ vâ anupacchinnâ. evam kho bhikkhave cîvarapalibodho hoti. ime kho bhikkhave dve kaṭhinassa palibodhâ. ||1|| katame ca bhikkhave dve kaṭhinassa apalibodhâ. âvâsapalibodho ca cîvaraapalibodho ca. kathañ ca bhikkhave âvâsaapalibodho hoti. idha bhikkhave bhikkhu pakkamati tamhâ âvâsâ cattena vantena muttena anapekkhena na paccessan ti. evam kho bhikkhave âvâsa-apalibodho hoti. kathañ ca bhikkhave cîvaraapalibodho hoti. idha bhikkhave bhikkhuno cîvaram katam vâ hoti nattham vâ vinattham vâ daddham vâ cîvarâsâ vâ upacchinnâ. evam kho bhikkhave cîvaraapalibodho hoti. ime kho bhikkhave dve kathinassa apalibodhâ 'ti. |2||13||

- kaṭhinakkhandhakam sattamam.

imamhi khandhake vatthu dolasa, peyyâlamukhâni ekasatam atthârasa. tassa uddânâm:

timsa Pâṭheyayakâ bhikkhû Sâket' ukkaṇṭhitâ vasum
vassam vutth' okapunnehi agamum jinadassanam.|
idam vatthum kathinassa, kappiyan ti ca pañcakâ:
anâmantâ asamâcârâ tath' eva gaṇabhojanam|
yâvadatthañ ca uppâdo atthatânam bhavissati.
ñatti ev' attatañ c' eva, evañ c' eva anatthatam.|
ullikhi dhovanâ c' eva vicâraṇam ca chedanam
bandhan' ovatti kaṇḍu ca dalhikamm'-ânuvâtikâ|

paribhaṇḍam ovatteyyam maddanā nimitta-kathâ
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |
 aññatra pañcātireke sañchinnena samandalî
 na aññatra puggalâ, sammâ nissimâttho anumodati,
 kathinam anatthatam hoti evam buddhena desitam.
 ahat'-âkappa-piloti-pamsu-pâpanikâya ca |
 animitt'-âparikathâ akukku asannidhi ca
 anissaggi kappakate tathâ ticivarena ca |
 pañcake vâtireke vâ chinna-samandalikate
 puggalass' atthârâ, sammâ sîmattho anumodati. |
 evam kâthinattharanam. ubbhâras' âttha mâtikâ :
 10 pakkamananti niññhânam sanniññhânañ ca nâsanam |
 savanam âsâvacchedi sîmâ saubbhâr' âtthamî.
 katacivaram âdâya na paccessan ti gacchatî,
 tassa tam kâthinuddhâro hoti pakkamanantiko.
 âdâya cîvaram yâti nissîme idha cintayi |
 kâressam na paccessan ti niññhâne kâthinuddhâro.
 âdâya nissimam n' eva na paccessan timânasô |
 tassa tam kâthinuddhâro sanniññhânantiko bhave.
 âdâya cîvaram yâti nissîme idha cintayi |
 kâressam na paccessan ti kayiram tassa nassati,
 15 tassa tam kâthinuddhâro bhavati nâsanantiko. |
 âdâya yâti paccessam bahi kâreti cîvaram
 cîvarakato suññati ubbhatam kâthinam tahim, |
 tassa tam kâthinuddhâro bhavati savanantiko.
 âdâya yâti paccessam bahi kâreti cîvaram |
 katacîvaro bahiddhâ nâmeti kâthinuddhâram,
 tassa tam kâthinuddhâro sîmâtikkantiko bhave. |
 âdâya yâti paccessam bahi kâreti cîvaram
 katacîvaro paccessam sambhoti kâthinuddhâram, |
 tassa tam kâthinuddhâro saha bhikkhûhi jâyati.
 20 âdâya samâdâya ca sattasattavidhi gati. |
 pakkamanantikâ n' atthi chaccâ vippakatâ gati.
 âdâya nissimagatam kâressam iti jâyati |
 niññhânam sanniññhânañ ca nâsanañ ca ime tayo.
 âdâya na paccessan ti bahisîme karomiti |
 niññhânam sanniññhânam pi nâsanam pi idam tayo.
 anadhitthitena n' ev' assa hetthâ tini nayâ vidhi. |

âdâya yâti paccessam̄ bahisîme karomiti
 na paccessan ti kâreti, niṭṭhâne kaṭhinuddhâro |
 sannitṭhânam̄ nâsanañ ca savana-simâtikkamâ
 25 saha bhikkhûhi jâyetha, evam̄ pannarasam̄ gati.|
 samâdâya, vippakatâ, samâdâya punâ tathâ,
 ime te caturo vârâ sabbe pannarasa vidhi.|
 anâsâya ca, âsâya, karanîyo ca te tayo,
 nayato tam̄ vijâneyya tayo dvâdasa-dvâdasa.|
 apacinanâ nav' ettha, phâsu pañcavidhâ tahim̄,
 palibodh'-âpalibodhâ, uddânam̄ nayato katan ti.

MAHAVA GGA.

VIII.

Tena samayena buddho bhagavā Rājagahe viharati
 Vēlувane Kalandakanivāpe. tena kho pana samayena
 Vesālī iddhā c' eva hoti phitā ca bahujanā ākiñnamanussā
 subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni
 satta ca pāsādā satta ca kūṭāgārasahassāni satta ca kūṭāgā-
 rasatāni satta ca kūṭāgārāni satta ca ārāmasahassāni sata ca
 ārāmasatāni satta ca ārāmā satta ca pokkharanīsaḥassāni sata
 ca pokkharanīsatāni satta ca pokkharanīyo. Ambapālikā
 gaṇikā abhirūpā hoti dassanīyā pāsādikā paramāya vann-
 pokkharatāya samannāgatā padakkhiṇā nacce ca gīte ca
 vādite ca abhisatā athikānam-athikānam manussānam
 paññāsāya ca rattim gacchatī tāya ca Vesālī bhiyyosoma-
 ttāya upasobhati. ||1|| atha kho Rājagahako negamo Vesā-
 lim agamāsi kenacid eva karaṇīyena. addasa kho Rājagahako
 negamo Vesālim iddhām ca phitām ca bahujanām ākiñnam-
 nussām subhikkham ca satta ca pāsādasahassāni . . . satta ca
 pokkharanīyo Ambapālim ca gaṇikam abhirūpam dassanīyam
 pāsādikam . . . upasobhitān ti. atha kho Rājagahako ne-
 gamo Vesāliyam tam karaṇīyam tīretvā punad eva Rājaga-
 ham paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro
 ten' upasamkami, upasamkamitvā rājānam Māgadham Seni-
 yam Bimbisāram etad avoca: Vesālī deva iddhā ca phitā ca
 . . . upasobhati. sādhu deva mayam pi gaṇikam vutṭhā-
 peyyāmā 'ti. tena hi bhaṇe tādisim kumārim jānāhi
 yam tumhe gaṇikam vutṭhāpeyyāthā 'ti. ||2|| tena kho
 pana samayena Rājagahe Sālavatī nāma kumāri abhirūpā
 hoti dassanīyā pāsādikā paramāya vannapokkharatāya sama-
 nnāgatā. atha kho Rājagahako negamo Sālavatīm kumārim

gaṇikam vuṭṭhāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhiṇā ahosi nacce ca gīte ca vādite ca abhisatā attikā-nam-attikānam manussānam paṭisatena ca rattim gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhinī ahosi. atha kho Sālavatiyā gaṇikāya etad ahosi: itthi kho gabbhinī purisā-nam amanāpā. sace mām koci jānissati Sālavatī gaṇikā gabbhinīti sabbo me sakkāro parihāyissati. yam nūnāham gilānā 'ti pativedeyyan ti. atha kho Sālavatī gaṇikā dovā-rikam āñāpesi: mā bhaṇe dovārika koci puriso pāvisi, yo ca mām pucchati gilānā 'ti pativedehīti. evam ayye 'ti kho so dovāriko Sālavatiyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākam anvāya puttam vijāyi. atha kho Sālavatī gaṇikā dāsim āñāpesi: handa je imam dārakam kattarasuppe pakkhipitvā nīharitvā samkāra-kūte chaddhehīti. evam ayye 'ti kho sā dāsi Sālavatiyā gaṇikāya paṭisunītvā tam dārakam kattarasuppe pakkhipitvā nīharitvā samkārakūte chaddesi. tena kho pana samayena Abhayo nāma rājakumāro kālass' eva rājupaṭṭhānam gacchanto addasa tam dārakam kākehi samparikinnam, dis-vāna manusse pucchi kim etam bhaṇe kākehi samparikinnan ti. dārako devā 'ti. jīvati bhaṇe 'ti. jīvati devā 'ti. tena hi bhaṇe tam dārakam ambhākam antepuram netvā dhātīnam detha posetun ti. evam devā 'ti kho te manussā Abhayassa rājakumārassa paṭisunītvā tam dārakam Abhayassa rājakumārassa antepuram netvā dhātīnam adamsu posethā 'ti. tassa jīvatiti Jīvako 'ti nāmam akamsu, kumārena posāpito 'ti Komāra-bhacco 'ti nāmam akamsu. ||4||

atha kho Jīvako Komārabhacco na cirass' eva viññutam pāpuni. atha kho Jīvako Komārabhacco yena Abhayo rājakumāro ten' upasamkami, upasamkamitvā Abhayam rājakumāram etad avoca: kā me deva mātā ko pitā 'ti. aham pi kho te bhaṇe Jīvaka mātaram na jānāmi, api cāham te pitā, mayāpi posāpito 'ti. atha kho Jīvakassa Komārabhaccassa etad ahosi: imāni kho rājakulāni na sukarāni asippena upajīvitum. yam nūnāham sippam sikkheyyan ti. tena kho pana samayena Takkasilāyām disāpāmokkho veijo paṭivasati. ||5|| atha kho Jīvako Komārabhacco Abhayam rājakumāram anāpucchā yena Takkasilā

tena pakkāmi, anupubbena yena Takkasilā yena so vejjo ten' upasam̄kami, upasam̄kamitvā tam vejjam etad avoca: icchām' aham ācariya sippam sikkhitun ti. tena hi bhaṇe Jīvaka sikkhassū 'ti. atha kho Jīvako Komārabhacco bahum ca gaṇhāti lahum ca gaṇhāti sutṭhum ca upadhārēti gahitam c' assa na pamussati. atha kho Jīvakassa Komārabhaccassa sattannam vassānam accayena etad ahosi: aham kho bahum ca gaṇhāmi lahum ca gaṇhāmi sutṭhum ca upadhāremi gahitam ca me na pamussati satta ca me vassāni adhīyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. ||6|| atha kho Jīvako Komārabhacco yena so vejjo ten' upasam̄kami, upasam̄kamitvā tam vejjam etad avoca: aham kho ācariya bahum ca gaṇhāmi lahum ca gaṇhāmi sutṭhum ca upadhāremi gahitam ca me na pamussati satta ca me vassāni adhīyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. tena hi bhaṇe Jīvaka khanittim âdāya Takkasilāya samantā yojanam āhiṇdanto yam kiñci abhesajjam passeyyāsi tam āharā 'ti. evam ācariyā 'ti kho Jīvako Komārabhacco tassa vejjassa paṭisūṇitvā khanittim âdāya Takkasilāya samantā yojanam āhiṇdanto na kiñci abhesajjam addasa. atha kho Jīvako Komārabhacco yena so vejjo ten' upasam̄kami, upasam̄kamitvā tam vejjam etad avoca: āhiṇdanto 'mhi ācariya Takkasilāya samantā yojanam, na kiñci abhesajjam addasan ti. sikkhito 'si bhaṇe Jīvaka, alan te ettakam jīvikāyā 'ti Jīvakassa Komārabhaccassa parittam pâtheyyam pâdāsi. ||7||

atha kho Jīvako Komārabhacco tam parittam pâtheyyam âdāya yena Rājagahaṁ tena pakkāmi. atha kho Jīvakassa Komārabhaccassa tam parittam pâtheyyam antarā magge Sâkete parikkhayam agamāsi. atha kho Jīvakassa Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apâtheyyena gantum, yam nûnāham pâtheyyam pariyeeyan ti. tena kho pana samayena Sâkete setṭhibhariyāya sattavassiko sisabādho hoti, bahū mahantā -mahantā disāpāmokkhā vejjā ḡantvā nāsakkhimsu ḡrogam kātum, bahum hiraññam âdāya agamāmu. atha kho Jīvako Komārabhacco Sâketam pavisitvā manusse pucchi: ko bhaṇe gilāno kam tikičchāmīti. etissā ācariya setṭhibhariyāya

sattavassiko sisābādho, gaccha ācariya setṭhibhariyam tiki-cchāhīti. ||8|| atha kho Jīvako Komārabhacco yena setṭhissa gahapatissa nivesanam ten' upasamkami, upasamkamitvā dovārikam ānāpesi: gaccha bhaṇe dovārika, setṭhibhariyāya pāvada, vejjo ayye āgato so tam datṭhukāmo 'ti. evam ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa pati-suṇitvā yena setṭhibhariyā ten' upasamkami, upasamkamitvā setṭhibhariyam etad avoca: vejjo ayye āgato so tam datṭhukāmo 'ti. kidiso bhaṇe dovārika vejjo 'ti. daharako ayye 'ti. alam bhaṇe dovārika, kim me daharako vejjo karissati. bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsa-kkhimṣu ārogam kātum, bahum hiraññam ādāya agamamsu 'ti. ||9|| atha kho so dovāriko yena Jīvako Komārabhacco ten' upasamkami, upasamkamitvā Jīvakam Komārabhaccam etad avoca: setṭhibhariyā ācariya evam āha: alam bhaṇe dovārika . . . agamamsu 'ti. gaccha bhaṇe dovārika, setṭhibhariyāya pāvada: vejjo ayye evam āha: mā kir' ayye pure kiñci adāsi, yadā ārogā ahosi, tadā yam iccheyyāsi tam dajjeyyāsīti. evam ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa pati-suṇitvā yena setṭhibhariyā ten' upasamkami, upasamkamitvā setṭhibhariyam etad avoca: vejjo ayye evam āha . . . tam dajjeyyāsīti. tena hi bhaṇe dovārika vejjo āgacchatū 'ti. evam ayye 'ti kho so dovāriko setṭhibhariyāya pati-suṇitvā yena Jīvako Komārabhacco ten' upasamkami, upasamkamitvā Jīvakam Komārabhaccam etad avoca: setṭhibhariyā tam ācariya pakkosatīti. ||10|| atha kho Jīvako Komārabhacco yena setṭhibhariyā ten' upasamkami, upasamkamitvā setṭhibhariyāya vikāram sallakkhetvā setṭhibhariyam etad avoca: pasatena ayye sappinā attho 'ti. atha kho setṭhibhariyā Jīvakassa Komārabhaccassa pasatam sappim dāpesi. atha kho Jīvako Komārabhacco tam pasatam sappim nānābhēsajjehi nippacitvā setṭhibhariyam mañicake uttānam nipajjāpetvā natthuto adāsi. atha kho tam sappi natthuto dinnam mukhato uggacchi. atha kho setṭhibhariyā paṭiggahe nutṭhuhitvā dāsim ānāpesi: handa je imam sappim picunā gaṇhāhīti. ||11|| atha kho Jīvakassa Komārabhaccassa etad ahosi: acchariyam yāva lūkhāyam gharanī yatra hi nāma imam chaddāniyadhammam sappim picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni,
 kim pi m' āyam kiñci deyyadhammā dassatīti. atha kho
 setthibhariyā Jivakassa Komārabhaccassa vikāram salla-
 kkhetvā Jivakam Komārabhaccam etad avoca : kissa tvam
 ācariya vimano 'sīti. idha me etad ahosi: acchariyam yāva
 . . . dassatīti. mayam kho ācariya agārikā nāma upajānām'
 etassa samyamassa, varām etam sappi dāsānam vā kamma-
 karānam vā pādabbhajjanam vā padipakaraṇe vā āsittam.
 mā tvam ācariya vimano ahosi, na te deyyadhammo hāyissa-
 tīti. ||12|| atha kho Jivako Komārabhacco setthibhariyāya
 sattavassikam sisābādhām eken' eva natthukammena apa-
 kaddhi. atha kho setthibhariyā ārogā samānā Jivakassa
 Komārabhaccassa cattāri sahassāni pādāsi, putto mātā me
 ārogā thitā 'ti cattāri sahassāni pādāsi, sunisā sassū me ārogā
 thitā 'ti cattāri sahassāni pādāsi, setthi gahapati bhariyā me
 ārogā thitā 'ti cattāri sahassāni pādāsi dāsam ca dāsim ca
 assaratham ca. atha kho Jivako Komārabhacco tāni solasa
 sahassāni ādāya dāsam ca dāsim ca assaratham ca yena
 Rājagaham tena pakkāmi, anupubbena yena Rājagaham
 yena Abhayo rājakumāro ten' upasamkami, upasamkamitvā
 Abhayam rājakumāram etad avoca : idam me deva pathama-
 kammam solasa sahassāni dāso ca dāsi ca assaratho ca, pati-
 ganhātu me devo posāvanikan ti. alam bhanē Jivaka tuyh'
 eva hotu, amhākaññeva antepure nivesanam māpehīti. evam
 devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa
 patisunītvā Abhayassa rājakumārassa antepure nivesanam
 māpesi. ||13||

tena kho pana samayena rañño Māgadhassa Seniyassa
 Bimbisārassa bhagandalābādho hoti, sātakā lohitena
 makkhiyanti. deviyo disvā uppādenti utunī dāni devo,
 puppham devassa uppannam, na cirass'. eva devo vijā-
 yissatīti. tena rājā mañku hoti. atha kho rājā Māgadho
 Seniyo Bimbisārō Abhayam rājakumāram etad avoca :
 mayham kho bhane Abhaya tādiso abādho: sātakā lohitena
 makkhiyanti, deviyo mam disvā uppādenti . . . vijāyissatīti.
 iñgha bhane Abhaya tādisam vejjam jānāhi yo mam tiki-
 cheyyā 'ti. ayam deva amhākam Jivako vejjo taruno
 bhadrako, so devam tikicchissatīti. tena hi bhane Abhaya

Jīvakam vejjam āñāpehi, so mām tikiçchissatī. ||14|| atha kho Abhayo rājakumārō Jīvakam Komārabhaccam āñāpesi : gaccha bhaṇe Jīvaka rājānam tikiçchāhīti. evam devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumārassa patisūnitvā nakhena bhesajjam ādāya yena rājā Māgadho Seniyo Bimbisārō ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : ābhādham deva passāmā 'ti. atha kho Jīvako Komārabhacco rañño Māgadhassā Seniyassa Bimbisārassa bhagandalābhādham eken' eva ālepena apakaddhi. atha kho rājā Māgadho Seniyo Bimbisārō ārogo samāno pañca itthisatāni sabbālamkāram bhūsāpetvā omuñicāpetvā puñjam kārapetvā Jīvakam Komārabhaccam etad avoca : etam bhane Jīvaka pañcannāpi itthisatānam sabbālamkāram tuyham hotū 'ti. alām deva adhikāram me devo saratū 'ti. tena hi bhaṇe Jīvaka mām upaṭṭhaha itthāgāram ca buddhapamukham bhikkhusamgham cā 'ti. evam devā 'ti kho Jīvako Komārabhacco rañño Māgadhassā Seniyassa Bimbisārassa paccassosi. ||15||

tena kho pana samayena Rājagahakassa sethissa sattuvassiko sīsābhādho hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogam kātum, bahum hiraññam ādāya agamamsu. api ca vejjehi paccakkhāto hoti, ekacce vejjā evam āhamsu : pañcamam divasam setthi gahapati kālam karissatīti, ekacce vejjā evam āhamsu : sattamam divasam setthi gahapati kālam karissatīti. atha kho Rājagahakassa negamassa etad ahosi : ayam kho setthi gahapati bahūpakārō rañño c' eva negamassa ca, api ca vejjehi paccakkhāto, ekacce vejjā evam āhamsu : pañcamam divasam setthi gahapati kālam karissatīti, ekacce vejjā evam āhamsu : sattamam divasam setthi gahapati kālam karissatīti, ayam ca rañño Jīvako vejjo taruṇo bhadrako, yam nūna mayam rājānam Jīvakam vejjam yāceyyāma setthim gahapatim tikiçchitun ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisārō ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : ayam deva setthi gahapati bahūpakārō devassa c' eva negamassa ca, api ca vejjehi paccakkhāto . . . karissatīti. sādhū devo Jīvakam vejjam āñāpetu setthim gahapatim

tikičchitun ti. atha kho rājā Māgadho Seniyo Bimbisāro Jīvakam Komārabhaccam āñāpesi : gaccha bhaṇe Jīvalka setṭhim gahapatim tikičchāhīti. evam devā 'ti kho Jīvalko Komārabhacco rāñño Māgadhassa Seniyassa Bimbisārassa patisunitvā yena setthi gahapati ten' upasamkami, upasamka-mitvā setthissa gahapatissa vikāram sallakkhetvā setṭhim gahapatim etad avoca : sac' āham tam gahapati ārogāpeyyam kiṁ me assa deyyadhammo 'ti. sabbam sāpateyyam ca te ācariya hotu aham ca te dāso 'ti. ||17|| sakkhissasi pana tvam gahapati ekena passena satta māse nipajjitun ti. sakkom' aham ācariya ekena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati dutiyena passena satta māse nipajjitun ti. sakkom' aham ācariya dutiyena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati uttāno satta māse nipajjitun ti. sakkom' aham ācariya uttāno satta māse nipajjitun ti. atha kho Jīvalko Komārabhacco setṭhim gahapatim mañicake nipajjāpetvā mañicake sambandhitvā sisacchavim upphāletvā sibbinim vināmetvā dve pāñake nihāritvā janassa dassesi : passath' ayyo ime dve pāñake ekam khuddakam ekam mahallakam. ye te ācariyā evam āhamsu : pañicamam divasam setthi gahapati kālam karissatī teh' āyam mahallako pāñako dīṭho, pañicamam divasam setthissa gahapatissa matthaluṅgam pariyādiyissati, matthaluṅgassa pariyādānā setthi gahapati kālam karissati, sudīṭho tehi ācariyehi. ye te ācariyā evam āhamsu : sattamam divasam setthi gahapati kālam karissatī teh' āyam khuddako pāñako dīṭho, sattamam divasam setthissa gahapatissa matthaluṅgam pariyādiyissati, matthaluṅgassa pariyādānā setthi gahapati kālam karissati, sudīṭho tehi ācariyehīti, sibbinim sampati-pādetvā sisacchavim sibbetvā ālepam adāsi. ||18|| atha kho setthi gahapati sattāhassa accayena Jīvakam Komārabhaccam etad avoca : nāham ācariya sakkomi ekena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisuni sakkom' aham ācariya ekena passena satta māse nipajjitun ti. saccā-ham ācariya paṭisunim, ap' āham marissāmi, nāham sakkomi ekena passena satta māse nipajjitun ti. tena hi tvam gahapati dutiyena passena satta māse nipajjāhīti. atha kho setthi gahapati sattāhassa accayena Jīvakam Komārabhaccam etad

avoca : nāham ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisūni sakkom' aham ācariya dutiyena passena satta māse nipajjitun ti. saccāham ācariya paṭisūṇim, ap' āham marissāmi, nāham ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvam gahapati uttāno satta māse nipajjāhīti. atha kho setthi gahapati sattāhassa accayena Jīvakam Komārabhaccam etad evoca : nāham ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvam gahapati paṭisūni sakkom' aham ācariya uttāno satta māse nipajjitun ti. saccāham ācariya paṭisūṇim, ap' āham marissāmi, nāham sakkomi uttāno satta māse nipajjitun ti. ||19|| aham ce tam gahapati na vadeyyam ettakam pi tvam na nipajjeyyāsi, api ca patigacc' eva mayāñāto tīhi sattāhehi setthi gahapati ārogo bhavissatiti. utthehi gahapati ārogo 'si, jānāhi kim me deyyadhammo 'ti. sabbam sāpateyyam ca te ācariya hotu aham ca te dāso 'ti. alam gahapati mā me tvam sabbam sāpateyyam adāsi mā ca me dāso, rañño satasahassam dehi mayham satasahassan ti. atha kho setthi gahapati ārogo samāno rañño satasahassam adāsi Jīvakassa Komārabhaccassa satasahassam. ||20||

Tena kho pana samayena Bārāṇaseyyakassa setthi-puttassa mokkhacikāya kīlantassa antaganṭhābādho hoti yena yāgu pi pītā na sammāparināmam gacchati bhattam pi bhuttam na sammāparināmam gacchati uccāro pi passāvo pi na paguno. so tena kiso hoti lūkho dubbañño uppanḍuppanḍukajāto dhamanisanthatagatto. atha kho Bārāṇaseyyakassa setthissa etad ahosi : mayham kho puttassa kīdiso abādho. yāgu pi pītā na sammāparināmam gacchati bhattam pi bhuttam na sammāparināmam gacchati uccāro pi passāvo pi na paguno, so tena kiso lūkho dubbañño uppanḍuppanḍukajāto dhamanisanthatagatto. yam nūnāham Rājagahañ gantvā rājānam Jīvakam vejjam yāceyyam puttam me tiki-chitun ti. atha kho Bārāṇaseyyako setthi Rājagahañ gantvā yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : mayham kho deva puttassa tādiso abādho : yāgu pi . . . dhamanisanthatagatto. sādhu devo Jīvakam

vejjam ḥnāpetu puttam me tikičchitun ti. ||21|| atha kho rājā Māgadho Seniyo Bimbisāro Jīvakaṁ Komārabhaccam ḥnāpesi: gaccha bhaṇe Jīvaka Bārāṇasim gantvā Bārāṇaseyyakam setthiputtam tikičchāhīti. evam devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisūnitvā Bārāṇasim gantvā yena Bārāṇaseyyako setthiputto ten' upasamkami, upasamkamitvā Bārāṇaseyyakkassa setthiputtassa vikāram sallakkhetvā janam ussāretvā tirokaraniyam parikkhipitvā thambhe ubbandhitvā bhariyam purato thapetvā udaracchavim upphāletvā antaganthim nīharitvā bhariyāya dassesi passa te sāmikassa ābādhām, iminā yāgu pi pītā na sammāpariṇāmam gacchatī bhattam pi bhuttam na sammāpariṇāmam gacchatī uccāro pi passāvo pi na paguno, imināyam kiso lūkho dubbañño uppanduppandu kajāto dhamanisanthagatto 'ti, antaganthim vinivethetvā antāni patipavesetvā udaracchavim sibbetvā ālepam adāsi. atha kho Bārāṇaseyyako setthiputto na cirass' eva ārogo ahosi. atha kho Bārāṇaseyyako setthi putto me ārogo thito 'ti Jīvakassa Komārabhaccassa solasa sahassāni pādāsi. atha kho Jīvako Komārabhacco tāni solasa sahassāni ādāya punad eva Rājagaham paccāgacchi. ||22||

tena kho pana samayena rañño Pajjotassa pañdurogābādho hoti. bahū mahantā - mahantā disāpāmokkhā vejjā ḫgantvā nāsakkhimsu ārogam kātum, bahum hiraññam ādāya agamamsu. atha kho rājā Pajjoto rañño Māgadhassa Seniyassa Bimbisārassa santike dūtam pāhesi: mayham kho tādiso ābādho, sādhu devo Jīvakaṁ vejjam ḥnāpetu, so mam tikičchissatīti. atha kho rājā Māgadho Seniyo Bimbisāro Jīvakaṁ Komārabhaccam ḥnāpesi: gaccha bhaṇe Jīvaka Ujjenim gantvā rājānam Pajjotam tikičchāhīti. evam devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisūnitvā Ujjenim gantvā yena rājā Pajjoto ten' upasamkami, upasamkamitvā rañño Pajjotassa vikāram sallakkhetvā rājānam Pajjotam etad avoca: ||23|| sappim deva nippacissāmi, tam devo pivissatīti. alam bhaṇe Jīvaka yam te sakkā vinā sappinā ārogam kātum tam karohi, jeguccham me sappi paṭikkūlan ti. atha kho Jīvakassa Komārabhaccassa etad

ahosi: imassa kho rañño tâdiso ábâdho na sakkâ vinâ sappinâ
 árogam kâtum. yam nûnâham sappim nippaceyyam kasâ-
 vavañnam kasâvagandham kasâvarasan ti. atha kho Jîvako
 Komârabhacco nânâbhesajjehi sappim nippaci kasâvavañnam
 kasâvagandham kasâvarasam. atha kho Jîvakassa Komâra-
 bhaccassa etad ahosi: imassa kho rañño sappi pítam parinâ-
 mentam uddekam dassati. cañd' âyam râjâ ghâtâpeyyâsi
 mam. yam nûnâham patigac' eva âpuçcheyyan ti. atha
 kho Jîvako Komârabhacco yena râjâ Pajjoto ten' upasamkami,
 upasamkamitvâ râjânam Pajjotam etad avoca: ||24|| mayam
 kho deva vejjâ nâma tâdisena muhuttena mûlâni uddharâma
 bhesajjâni samharâma. sâdhu devo vâhanâgâresu ca dvâresu
 ca ânâpetu: yena vâhanena Jîvako icchatî tena vâhanena
 gacchatu, yena dvârena icchatî tena dvârena gacchatu, yam
 kâlam icchatî tam kâlam gacchatu, yam kâlam icchatî tam
 kâlam pavisatû 'ti. atha kho râjâ Pajjoto vâhanâgâresu ca
 dvâresu ca ânâpesi: yena vâhanena Jîvako icchatî tena
 vâhanena gacchatu, yena dvârena icchatî tena dvârena ga-
 cchatu, yam kâlam icchatî tam kâlam gacchatu, yan kâlam
 icchatî tam kâlam pavisatû 'ti. tena kho pana samayena
 rañño Pajjotassa Bhaddavatikâ nâma hatthînikâ pâññâsayo-
 janikâ hoti. atha kho Jîvako Komârabhacco rañño Pajjotassa
 sappim upanâmesi kasâvam devo pivotû 'ti. atha kho Jîvako
 Komârabhacco râjânam Pajjotam sappim pâyetvâ hathisâlam
 gantvâ Bhaddavatikâya hatthînikâya nagaramhâ nippati.
 || 25 || atha kho rañño Pajjotassa tam sappi pítam
 parinâmentam uddekam adâsi. atha kho râjâ Pajjoto
 manusse etad avoca: dutthena bhane Jîvakena sappim pâyito
 'mhi. tena hi bhañe Jîvakam vejjam vicinathâ 'ti. Bhadda-
 vatikâya deva hatthînikâya nagaramhâ nippatito 'ti. tena
 kho pana samayena rañño Pajjotassa Kâko nâma dâso
 satthîyojaniko hoti amanussena pañcicca jâto. atha kho râjâ
 Pajjoto Kâkam dâsam ânâpesi: gaccha bhañe Kâka Jîvakam
 vejjam nivattehi râjâ tam âcariya nivattâpetîti. ete kho
 bhañe Kâka vejjâ nâma bahumâyâ, mâ c' assa kiñci patigga-
 hesiti. ||26|| atha kho Kâko dâso Jîvakam Komârabhaccam
 antarâ magge Kosambiyam sambhâvesi pâtarâsam karon-
 tam. atha kho Kâko dâso Jîvakam Komârabhaccam etad

avoca : rājā tam ācariya nivattāpetīti. āgamehi bhaṇe Kāka yāva bhuñjāma, handa bhaṇe Kāka bhuñjassū 'ti. alam ācariya raññ' amhi āñatto : ete kho bhaṇe Kāka vejjā nāma bahumāyā mà c' assa kiñci patiggahesiti. tena kho pana samayena Jīvako Komārabhacco nakhena bhesajjam olum-petvā āmalakam ca khādati pāniyam ca pivati. atha kho Jīvako Komārabhacco Kākam dāsam etad avoca : handa bhaṇe Kāka āmalakam ca khāda pāniyam ca pivassū 'ti. ||27|| atha kho Kāko dāso ayam kho vejjo āmalakam ca khādati pāniyam ca pivati, na arahati kiñci pāpakam hotun ti upaddhāmalakam ca khādi pāniyam ca apāyi. tassa tam upaddhāmalakam khādayitam tatth' eva nicchāresi. atha kho Kāko dāso Jīvakam Komārabhaccam etad avoca : atthi me ācariya jīvitam ti. mà bhaṇe Kāka bhāyi, tvam c' eva ārogo bhavissasi, rājā ca cañḍo, so rājā ghātāpeyyāsi mam, tenāham na nivattāmiti Bhaddavatikam hatthinikam Kākassa niyyādetvā yena Rājagaham tena pakkāmi, anupubbena yena Rājagaham yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rañño Māgadhassa Seniyassa Bimbisārassa etam attham ārocesi. sutṭhu bhaṇe Jīvaka akāsi yam pi na nivatto, cañḍo so rājā ghātāpeyyāsi tan ti. ||28|| atha kho rājā Pajjoto ārogo samāno Jīvakassa Komārabhaccassa santike dūtam pāhesi, āgacchatu Jīvako varam dassāmīti. alam ayyo adhikāram me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakam dussayugam uppannam hoti bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasahassānam aggam ca settham ca mokkhām ca uttamam ca pavaram ca. atha kho rājā Pajjoto tam Siveyyakam dussayugam Jīvakassa Komārabhaccassa pāhesi. atha kho Jīvakassa Komārabhaccassa etad ahosi: idam kho me Siveyyakam dussayugam raññā Pajjotena pahitam bahunnam dussānam . . . pavaram ca, na yimam añño koci paccārahati aññatra tena bhagavatā arahatā sammāsambuddhena raññā vā Māgadhena Seniyena Bimbisārenā 'ti. ||29||

tena kho pana samayena bhagavato kāyo dosābhisanno hoti. atha kho bhagavā āyasmantam Ānandam āmantesi :

dosābhisanno kho Ānanda tathāgatassa kāyo, icchatī tathāgato
 virecanam pātun ti. atha kho āyasmā Ānando yena Jīvako
 Komārabhacco ten' upasam̄kami, upasam̄kamitvā Jīvakam
 Komārabhaccam etad avoca: dosābhisanno kho āvuso Jīvaka
 tathāgatassa kāyo, icchatī tathāgato virecanam pātun ti.
 tena hi bhante Ānanda bhagavato kāyam katipāham sine-
 hethā 'ti. atha kho āyasmā Ānando bhagavato kāyam
 katipāham sinehetvā yena Jīvako Komārabhacco ten' upa-
 sam̄kami, upasam̄kamitvā Jīvakam Komārabhaccam etad
 avoca: siniddho kho āvuso Jīvaka tathāgatassa kāyo, yassa
 dāni kālam maññasiti. ||30|| atha kho Jīvakassa Komāra-
 bhaccassa etad ahosi: na kho me tam paṭirūpam yo 'ham
 bhagavato olārikam virecanam dadeyyan ti, tīpi uppala-
 hatthāni nānābhesajjehi paribhāvetvā yena bhagavā ten'
 upasam̄kami, upasam̄kamitvā ekam uppalahattham bhagavato
 upanāmesi imam bhante bhagavā pathamam uppalahattham
 upasiṅghatu, idam bhagavantam dasakkhattum virecessatī.
 dutiyam pi uppalahattham bhagavato upanāmesi imam bhante
 bhagavā dutiyam uppalahattham upasiṅghatu, idam bhaga-
 vantam dasakkhattum virecessatī. tatiyam pi uppalahat-
 tham bhagavato upanāmesi imam bhante bhagavā tatiyam
 uppalahattham upasiṅghatu, idam bhagavantam dasakkha-
 ttum virecessatī, evam bhagavato samatimsāya virecanam
 bhavissatī. atha kho Jīvako Komārabhacco bhagavato sam-
 atimsāya virecanam datvā bhagavantam abhivādetvā padakkhi-
 nam katvā pakkāmi. ||31|| atha kho Jīvakassa Komāra-
 bhaccassa bahi dvārakotīthakā nikkhantassa etad ahosi: mayā
 kho bhagavato samatimsāya virecanam dinnam. dosābhisanno
 tathāgatassa kāyo, na bhagavantam samatimsakkhattum vire-
 cessati, ekūnatimsakkhattum bhagavantam virecessati, api
 ca bhagavā viritto nahāyissati, nahātam bhagavantam sakīm
 virecessati, evam bhagavato samatimsāya virecanam bhavissa-
 tī. atha kho bhagavā Jīvakassa Komārabhaccassa cetasā
 cetoparivitakkam aññāya āyasmantam Ānandam āmantesi:
 idhānanda Jīvakassa Komārabhaccassa bahi dvārakotīthakā
 nikkhantassa etad ahosi: mayā kho bhagavato . . . bhavissa-
 tī. tena h' Ānanda uññodakam paṭiyādethā 'ti. evam
 bhante 'ti kho āyasmā Ānando bhagavato patisunitvā uñho-

dakam patiyādesi. ||32|| atha kho Jīvako Komārabhacco yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi, ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca : viritto bhante bhagavā 'ti. viritto 'mhi Jīvakā 'ti. idha mayham bhante bahi dvārakotthakā nikkhantassa etad ahosi: mayā kho bhagavato . . . bhavissatīti. nahāyatū bhante bhagavā, nahāyatū sugato 'ti. atha kho bhagavā unphodakam nahāyi, nahātam bhagavantam sakim virecesi, evam bhagavato sāmatimsāya virecanam ahosi. atha kho Jīvako Komārabhacco bhagavantam etad avoca : yāva bhante bhagavato kāyo pakatatto hoti, alam yūsapindapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahosi. ||33||

atha kho Jīvako Komārabhacco tam Siveyyakam dussayugam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca : ekāham bhante bhagavantam varam yācāmīti. atikkantavañā kho Jīvaka tathāgatā 'ti. yam ca bhante kappati yam ca anavajjan ti. vadehi Jīvakā 'ti. bhagavā bhante pamsukūliko bhikkhusamgho ca. idam me bhante Siveyyakam dussayugam rāññā Pajjotena pahitam bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasahassānam aggam ca settham ca mokkhām ca uttamam ca pavaram ca. patigāñhātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapaticivaram anujānātū 'ti. patiggahesi bhagavā Siveyyakam dussayugam. atha kho bhagavā Jīvakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampaham̄sesi. atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampaham̄sito utthāyanā bhagavantam abhivādetvā padakkhinam̄ katvā pakkāmi. ||34|| atha kho bhagavā etasmim̄ nidāne dhammikatham̄ katvā bhikkhū āmantesi: anujānāmi bhikkhave gahapaticivaram. yo icchatī pamsukūliko hotu, yo icchatī gahapaticivaram sādiyatū. itarītarena p' āham bhikkhave santutthim̄ vannemīti. assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnam gahapaticivaram anuññātan ti, te ca manussā haṭṭhā ahesum udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticivaram anuññātan ti, ekāhen' eva Rājagahe bahūni cīvarasahassāni uppajjimsu. assosum kho jānapadā manussā bhagavatā kira bhikkhūnam gahapaticivaram anuññātan ti, te ca manussā haṭṭhā ahesum udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticivaram anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjimsu. ||35|| tena kho pana samayena samghassa pāvāro uppanno hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pāvāran ti. koseyyapāvāro uppanno hoti. anujānāmi bhikkhave koseyyapāvāran ti. kojavam uppannam hoti. anujānāmi bhikkhave kojavan ti. ||36||1||

paṭhamakabhāṇavāram niṭṭhitam.

tena kho pana samayena Kāsikarājā Jīvakassa Komārabhaccassa adḍhakāsikam kambalam pāhesi upadḍhakāsinam khamamānam. atha kho Jīvako Komārabhacco tam adḍhakāsikam kambalam adāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca: ayam me bhante adḍhakāsiko kambalo Kāsirāññā pahito upadḍhakāsinam khamamāno. paṭigaphātu me bhante bhagavā kambalam yam mama assa dīgharattam hitāya sukhāyā 'ti. paṭigahesi bhagavā kambalam. atha kho bhagavā Jīvakam Komārabhaccam dhammiyā kathāya sandassesi — la — padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidañne dhammikatham katvā bhikkhūmantesi: anujānāmi bhikkhave kambalan ti. ||1||2||

tena kho pana samayena samghassa uccāvacāni cīvarāni uppajjanti. atha kho bhikkhūnam etad ahosi: kim nu kho bhagavatā cīvaram anuññātam kim ananuññātan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cha cīvarāni khomam kappāsikam koseyyam kambalam sānam bhaṅgan ti. ||1|| tena kho pana samayena te bhikkhū gaha-

paticīvaram sādiyanti, te kukkuccāyantā pamsukūlam na sādiyanti ekamp̄ yeva bhagavatā cīvaram anuññātam na dve 'ti. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave gahapaticīvaram sādiyantena pamsukūlam pi sāditum, tadubhayena p' āham bhikkhave santut̄him vannemiti. ||2||3||

tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānam̄ okkamimsu pamsukūlāya, ekacce bhikkhū nāgemesum. ye te bhikkhū susānam̄ okkamimsu pamsukūlāya te pamsukūlāni labhimsu, ye te bhikkhū nāgumesum te evam āhamsu : amhākam pi āvuso bhāgam̄ dethā 'ti. te evam āhamsu : na mayam̄ āvuso tumhākam̄ bhāgam̄ dassāma, kissa tumhe nāgamitthā 'ti. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave nāgamentānam̄ nākāmā bhāgam̄ dātun ti. ||1|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānam̄ okkamimsu pamsukūlāya, ekacce bhikkhū āgemesum. ye te bhikkhū susānam̄ okkamimsu pamsukūlāya te pamsukūlāni labhimsu, ye te bhikkhū āgumesum te evam āhamsu : amhākam pi āvuso bhāgam̄ dethā 'ti. te evam āhamsu : na mayam̄ āvuso tumhākam̄ bhāgam̄ dassāma, kissa tumhe na okkamitthā 'ti. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave āgamentānam̄ akāmā bhāgam̄ dātun ti. ||2|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū pathamam̄ susānam̄ okkamimsu pamsukūlāya, ekacce bhikkhū pacchā okkamimsu. ye te bhikkhū pathamam̄ susānam̄ okkamimsu pamsukūlāya te pamsukūlāni labhimsu, ye te bhikkhū pacchā okkamimsu te na labhimsu, te evam āhamsu : amhākam pi āvuso bhāgam̄ dethā 'ti. te evam āhamsu : na mayam̄ āvuso tumhākam̄ bhāgam̄ dassāma, kissa tumhe pacchā okkamitthā 'ti. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave pacchā okkantānam̄ nākāmā bhāgam̄ dātun ti. ||3|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te sadisā susānam̄ okkamimsu pamsukūlāya, ekacce bhikkhū pamsukūlāni labhimsu, ekacce bhikkhū na

labhimsu. ye te bhikkhū na labhimsu te evam āhamsu: ambākam pi āvuso bhāgam dethā 'ti. te evam āhamsu: na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sadisānam okkantānam akāmā bhāgam dātun ti. ||4|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapatipannā honti. te katikam katvā susānam okkamimsu pamsukulāya, ekacce bhikkhū pamsukulāni labhimsu, ekacce bhikkhū na labhimsu. ye te bhikkhū na labhimsu te evam āhamsu: amhākam pi āvuso bhāgam dethā 'ti. te evam āhamsu: na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave katikam katvā okkantānam akāmā bhāgam dātun ti. ||5|| 4||

tena kho pana samayena manussā cīvaram ādāya ārāmāñ āgacchanti, te patīggāhakam alabhamānā patīharanti, cīvaram parittam uppajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcāhī samannāgatam bhikkhum cīvarapañcīgāhakam sammanṇitum: yo na chandāgatim gaccheyya, na dosāgatim gaccheyya, na mohāgatim gaccheyya, nā bhayāgatim gaccheyya, gahitāgahitam ca jāneyya. ||1|| evam ca pana bhikkhave sammannitabbo: pathamam bhikkhu yācitabbo, yācitvā vyattena bhikkhunā pañibalena samgho nāpetabbo: sunātu me bhante samgho. yadi samghassa pattakallam samgho itthannāmam bhikkhum cīvarapañcīgāhakam sammanṇeyya. esā nātti. sunātu me bhante samgho. samgho itthannāmāñ bhikkhum cīvarapañcīgāhakam sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvara-pañcīgāhakassa sammuti, so tuñh' assa, yassa na kkhamati so bhāseyya. sammato samghena itthannāmo bhikkhu cīvarapañcīgāhako. khamati samghassa, tasmā tuñhī, evam etam dhārayāmīti. ||2|| 5||

tena kho pana samayena cīvarapañcīgāhakā bhikkhū cīvaram patīggahetvā tatth' eva ujjhityā pakkamanti, cīvaram nassati. bhagavato etam attham ārocesum. anujānāmi

bhikkhave pañcaḥ' aṅgehi samannāgatam bhikkhum cīvara-nidāhakam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya nihitānihitam ca jāneyya. ||1|| evam ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācitabbo, yācitvā vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: sunātu me bhante saṃgho. yadi saṃghassa patakallam saṃgho itthannāmam bhikkhum cīvaranidāhakam sammanneyya. esā nātti. sunātu me bhante saṃgho. saṃgho itthannāmam bhikkhum cīvaranidāhakam sammanni. yassāyasmato khamati itthannāmassa bhikkhuno cīvaranidāhakassa sammuti so tuṇḍ' assa, yassa na kkhamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaranidāhako. khamati saṃghassa, tasmā tuṇḍhī, evam etam dhārayāmīti. ||2|| 6 ||

tena kho pana samayena cīvaranidāhakā bhikkhū maṇḍape pi rukkhamūle pi nimbakose pi cīvaram nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhaṇḍāgāram sammannitum yam saṃgho ākañkhati vihāram vā addhayogam vā pāsādām vā hammiyam vā guham vā. ||1|| evam ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: sunātu me bhante saṃgho. yadi saṃghassa patakallam saṃgho itthannāmam vihāram bhaṇḍāgāram sammanneyya. esā nātti. sunātu me bhante saṃgho. saṃgho itthannāmam vihāram bhaṇḍāgāram sammanni. yassāyasmato khamati itthannāmassa vihārassa bhaṇḍāgārassa sammuti so tuṇḍ' assa, yassa na kkhamati so bhāseyya. sammato saṃghena itthannāmo vihāro bhaṇḍāgāram. khamati saṃghassa, tasmā tuṇḍhī, evam etam dhārayāmīti. ||2|| 7 ||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaram aguttam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcaḥ' aṅgehi samannāgatam bhikkhum bhaṇḍāgārikam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya guttāguttam ca jāneyya. evam ca pana bhikkhave sammannitabbo — la — sammato saṃghena itthannāmo bhikkhu bhaṇḍāgāriko.

khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti.
||1|| tena kho pana samayena chabbagiyā bhikkhū bhandāgārikam vutṭhpenti. bhagavato etam attham ārocesum. na bhikkhave bhandāgāriko vutṭhpetabbo. yo vutṭhpayya, āpatti dukkaṭassā 'ti. ||2||8||

tena kho pana samayena samghassa bhandāgāre cīvaram ussannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sammukhibhūtena samghena bhājetun ti. tena kho pana samayena sabbo samgho cīvaram bhājento kolāhalam akāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcaḥa' aṅgehi samannāgatam bhikkhum cīvarabhājakam sammannitum yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya bhājitābhājitat ca jāneyya. evam ca pana bhikkhave sammannitabbo — la — sammato samghena itthannāmo bhikkhu cīvarabhājako. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti.
||1|| atha kho cīvarabhājakānam bhikkhūnam etad ahosi: katham nu kho cīvaram bhājetabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam uccinītvā tulayitvā vanṇāvanṇam katvā bhikkhū gaṇetvā vaggam bandhitvā cīvarapativisam thapetun ti. atha kho cīvarabhājakānam bhikkhūnam etad ahosi: katham nu kho sāmaṇerānam cīvarapativiso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sāmaṇerānam upadḍhapaṭivisam dātun ti. ||2|| tena kho pana samayena aññataro bhikkhu sakena bhāgena uttaritukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave uttarantassa sakam bhāgam dātun ti. tena kho pana samayena aññataro bhikkhu atirekabhāgena uttaritukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave anukhepe dinne atirekabhāgam dātun ti. ||3|| atha kho cīvarabhājakānam bhikkhūnam etad ahosi: katham nu kho cīvarapativiso dātabbo ḡatapaṭipātiyā nu kho udāhu yathāvuddhan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vikalake tosetvā kusapātam kātun ti. ||4||9||

tena kho pana samayena bhikkhū chakanena pi paṇdu-

mattikāya pi cīvaram rajanti, cīvaram dubbannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave charajanāni mūlarajanaṁ khandharajanaṁ tacarajanaṁ patta-rajanaṁ puppharajanaṁ phalarajana ti. ||1|| tena kho pana samayena bhikkhū sítunnakāya cīvaram rajanti, cīvaram duggandham hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇam pacitum collarajanakumbhin ti. rajaṇam uttariyati. anujānāmi bhikkhave uttarālumpam bandhitun ti. tena kho pana samayena bhikkhū na jānanti rajaṇam pakkam vā apakkam vā. bhagavato etam attham ārocesum. anujānāmi bhikkhave udake vā nakhapiṭhikāya vā thevakam dātun ti. ||2|| tena kho pana samayena bhikkhū rajaṇam oropentā kumbhim àvajjanti, kumbhī bhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇauluñkam dandakathālikan ti. tena kho pana samayena bhikkhūnām rajaṇabhājanam na samvijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇako-lambam rajaṇaghaṭan ti. tena kho pana samayena bhikkhū pātiyāpi patte pi cīvaram sammaddanti, cīvaram paribhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇadonikan ti. ||3||10||

Tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram pamsukitam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tinasanthārakan ti. tinasanthārako upacikāhi khajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave cīvaravamsam cīvararajjun ti. majjhena laggenti, rajaṇam ubhato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇe bandhitun ti. kaṇṇo jirati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇasuttakan ti. rajaṇam ekato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave samparivattakam - samparivattakam rajetum na ca accinne theve pakkamitun ti. ||1|| tena kho pana samayena cīvaram patthinnam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave udake osāretun ti. tena kho pana samayena cīvaram pharusam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pāṇinā āko-

tetun ti. tena kho pana samayena bhikkhū acchinnakāni dhārenti dantakāsāvāni. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi nāma gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave acchinnakāni cīvarāni dhāretabbāni. yo dhāreyya, āpatti dukkataṭṭassā 'ti. ||2||11||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Dakkhināgiri tena cārikam pakkāmi. addasa kho bhagavā Magadha khettam accibandham pālibandham mariyādabandham siṅghāṭakabandham, disvāna āyasmantam Ānandam āmantesi: passasi no tvam Ānanda Magadha-khettam accibandham . . . siṅghāṭakabandhan ti. evam bhante. ussahasi tvam Ānanda bhikkhūnam evarūpāni cīvarāni samvidahitun ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhināgirismiṃ yathābhīrantam viharitvā punad eva Rājagaham paccāgacchi. atha kho āyasmā Anando sambahulānam bhikkhūnam cīvarāni samvidahitvā yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam etad avoca: passatu me bhante bhagavā cīvarāni samvidahitānīti. ||1|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: pañdito bhikkhave Ānando, mahāpañño bhikkhave Ānando, yatra hi nāma mayā samkhitena bhāsitassa vitthārena attham ajānissati, kusim pi nāma karissati adḍhakusim pi nāma karissati maṇḍalam pi n. k. adḍhamanḍalam pi n. k. vivatṭam pi n. k. anuvivatṭam pi n. k. gīveyyakam pi n. k. jaṅgheyyakam pi n. k. bāhantam pi n. k. chinnakam ca bhavissati sattalūkham samanāśāruppam paccatthikānam ca anabhijjhitam. anujānāmi bhikkhave cibinnakam saṅghāṭīm chinnakam uttarāsaṅgam chinnakam antaravāsakan ti. ||2||12||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Vesālī tena cārikam pakkāmi. addasa kho bhagavā antarā ca Rājagaham antarā ca Vesālim addhānamaggapati-panno sambahule bhikkhū cīvarehi ubbhandite sīse pi cīvarabbisim karitvā khandhe pi cīvarabbisim karitvā kātyāpi cīvarabbisim karitvā āgacchante, disvāna bhagavato etad ahosi: atilahum kho ime moghapurisā cīvare bāhullāya

āvattā, yam nūnāham bhikkhūnam cīvare sīmām bandheyyam mariyādam ṭhapeyyan ti. ||1|| atha kho bhagavā anupubbena cārikām caramāno yena Vesālī tad avasari. tatra sudam bhagavā Vesāliyam viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattisu antaratṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisidi, na bhagavantam sītam ahosi. nikkhante pathame yāme sītam bhagavantam ahosi. dutiyam bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. nikkhante majjhime yāme sītam bhagavantam ahosi. tatiyam bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam bhagavantam ahosi. catuttham bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. ||2|| atha kho bhagavato etad ahosi: ye pi kho te kulaputtā imasmim dhammadvinaye sītālukā sitabhīrukā te pi sakkonti ticīvarena yāpetum. yam nūnāham bhikkhūnam cīvare sīmām bandheyym mariyādam ṭhapeyyam ticīvaram anujāneyyan ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: ||3|| idhāham bhikkhave antarā ca Rājagaham antarā ca Vesālim addhānamaggapati panno addasam sambahule bhi-khū cīvarehi ubbhāndite sīse pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā katiyāpi cīvarabhisim karitvā āgacchante, disvāna me etad ahosi: atilahum kho ime moghapurisā cīvare bahullāya āvattā, yam nūnāham bhikkhūnam cīvare sīmām bandheyym mariyādam ṭhapeyyan ti. ||4|| idhāham bhikkhave sītāsu hemantikāsu rattisu antaratṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisidim, na mam sītam ahosi. nikkhante pathame yāme sītam mam ahosi. dutiyāham cīvaram pārupim na mam sītam ahosi. nikkhante majjhime yāme sītam mam ahosi. tatiyāham cīvaram pārupim, na mam sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam mam ahosi. catutthāham cīvaram pārupim, na mam sītam ahosi. tassa mayham bhikkhave etad ahosi: ye pi kho te kulaputtā imasmim dhammadvinaye sītālukā sitabhīrukā te pi sakkonti ticīvarena yāpetum. yam nūnāham bhikkhūnam cīvare sīmām bandheyym mariyādam ṭhape-

yyam ticivaram anujāneyyan ti. anujānāmi bhikkhave ticivaram digunam samghātim ekacciyaṁ uttarāsaṅgam ekacciyaṁ antaravāsakan ti. ||5|| tena kho pana samayena chabbaggyā bhikkhū bhagavatā ticivaram anuññātan ti aññen' eva ticivarena gāmam pavisanti, aññena ticivarena ārāme accanti, aññena ticivarena nahānam otaranti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggyā bhikkhū atirekacivaram dhāressantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim̄ nidāne dhammikatham katvā bhikkhū āmantesi: na bhikkhave atirekacivaram dhāretabbam. yo dhāreyya, yathādhammo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacivaram uppānam hoti āyasmā ca Ānando tam cīvaram āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharati. atha kho āyasmato Ānandassa etad ahosi: bhagavatā paññattam na atirekacivaram dhāretabban ti, idam ca me atirekacivaram uppānam aham ca imam cīvaram āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharati. katham nu kho mayā paṭipajjitabban ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi: kīvaciram panānanda Sāriputto āgacchissatīti. navamam vā bhagavā divasam dasamam vā 'ti. atha kho bhagavā etasmim̄ nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamam atirekacivaram dhāretun ti. ||7|| tena kho pana samayena bhikkhūnam atirekacivaram uppajjati. atha kho bhikkhūnam etad ahosi: katham nu kho atirekacivare paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave atirekacivaram vikappetun ti. ||8||13||

atha kho bhagavā Vesāliyam yathābhīrantam viharitvā yena Bārāṇasi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasi tad avasari. tatra sudam bhagavā Bārāṇasiyam viharati Isipatane migadāye. tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā ticivaram anuññātam diguṇā samghāti ekacciyo uttarā-

saṅgo ekacciyo antaravāsako, ayam ca me antaravāsako chiddo. yam nūnāham aggalam acchupeyyam samantato dupattam bhavissati majhe ekacciyan ti. ||1|| atha kho so bhikkhu aggalam acchupesi. addasa kho bhagavā senāsanacārikam āhiṇḍanto tam bhikkhum aggalam acchupentam, disvāna yena so bhikkhu ten' upasamkami, upasamkamitvā tam bhikkhum etad avoca : kiṁ tvam bhikkhu karosīti. aggalam bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvam bhikkhu aggalam acchupesīti. atha kho bhagavā etasmim nidañe dhammadiktham katvā bhikkhū āmantesi : anujānāmi bhikkhave ahatānam dussānam ahatakappānam diguṇam samghātim ekacciyaṁ uttarāsaṅgam ekacciyaṁ antaravāsakam, utuddhatānam dussānam catuguṇam samghātim diguṇam uttarāsaṅgam diguṇam antaravāsakam. pamsukule yāvadattham pāpanike ussāho karaṇīyo. anujānāmi bhikkhave aggalam tunnam ovatṭikam kandusakam dañhi-kamman ti. ||2||14|

atha kho bhagavā Bārāṇasiyam yathābhīrantam viharītvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anātha piṇḍikassa ārāme. atha kho Visākhā Migāramātā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnam kho Visākham Migāramātaram bhagavā dhammiyā kathāya sandassesi . . . sampahamsesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahamsitā bhagavantam etad avoca : adhvāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā tuṇhibhāvena. atha kho Visākhā Migāramātā bhagavato adhvāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhinam katvā pakkāmi. ||1|| tena kho pana samayena tassā rattiyā accayena cātuddīpiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evam catūsu dipesu vassati, ovassāpetha bhikkhave kāyam, ayam pacchimako cātuddīpiko mahāmegho 'ti. evam bhante 'ti kho te bhikkhū bhagavato

paṭisūṇitvā nikkhittacivārā kāyam ovassāpenti. ||2|| atha
 kho Visākhā Migāramātā paṇītam khādaniyam bhojaniyam
 patiyādāpetvā dāsim āñāpesi : gaccha je ārāmam gantvā
 kālam ārocehi kālo bhante niṭṭhitam bhattan ti. evam ayye
 'ti kho sā dāsi Visākhāya Migāramātuyā paṭisūṇitvā ārāmam
 gantvā addasa bhikkhū nikkhittacivare kāyam ovassāpente,
 disvāna n' atthi ārāme bhikkhū, ājivakā kāyam ovassāpentīti
 yena Visākhā Migāramātā ten' upasamkami, upasamkamitvā
 Visākham Migāramātaram etad avoca : n' atth' ayye ārāme
 bhikkhū, ājivakā kāyam ovassāpentīti. atha kho Visākhāya
 Migāramātuyā paṇḍitāya viyattāya medhāviniyā etad ahosi :
 nissamsayam kho ayyā nikkhittacivārā kāyam ovassāpentīti,
 sāyam bālā maññittha n' atthi ārāme bhikkhū, ājivakā kāyam
 ovassāpentīti, dāsim āñāpesi : gaccha je ārāmam gantvā
 kālam ārocehi kālo bhante niṭṭhitam bhattan ti. ||3|| atha
 kho te bhikkhū gattāni sītikaritvā kallakāyā cīvarāni ga-
 hetvā yathāvihāram pavisimsu. atha kho sā dāsi ārāmam
 gantvā bhikkhū apassanti n' atthi ārāme bhikkhū, suñño
 ārāmo 'ti yena Visākhā Migāramātā ten' upasamkami, upa-
 samkamitvā Visākham Migāramātaram etad avoca : n' atth'
 ayye ārāme bhikkhū, suñño ārāmo 'ti. atha kho Visākhāya
 Migāramātuyā paṇḍitāya viyattāya medhāviniyā etad ahosi :
 nissamsayam kho ayyā gattāni sītikaritvā kallakāyā cīvarāni ga-
 hetvā yathāvihāram pavitthā, sāyam bālā maññittha n'
 atthi ārāme bhikkhū, suñño ārāmo 'ti dāsim āñāpesi : gaccha
 je ārāmam gantvā kālam ārocehi kālo bhante niṭṭhitam
 bhattan ti. ||4|| atha kho bhagavā bhikkhū āmantesi :
 sannahatha bhikkhave pattacivaram, kālo bhattassā 'ti.
 evam bhante ti kho te bhikkhū bhagavato paccassosum.
 atha kho bhagavā pubbañhasamayan nivāsetvā pattacivaram
 ādāya seyyathāpi nāma balavā puriso sammiñjitam vā bā-
 ham pasāreyya pasāritam vā bāham sammiñjeyya evam eva
 Jetavane antarahito Visākhāya Migāramātuyā koṭṭhake pā-
 turahosi. nisidi bhagavā paññatte āsane saddhim bhikkhu-
 samghena. ||5|| atha kho Visākhā Migāramātā acchariyam
 vata bho abbhutam vata bho tathāgatassa mahiddhikatā
 mahānubhāvatā, yatra hi nāma jannukamattesu pi oghesu
 pavattamānesu kaṭimattesu pi oghesu pavattamānesu na hi

nâma ekabhikkhussa pi pâdâ vâ cîvarâni vâ allâni bhavissantîti haṭṭhâ udaggâ buddhapamukham bhikkhusamgham panîtena khâdaniyena bhojaniyena sahatthâ santappetvâ sampa-varetvâ bhagavantam bhuttâvin onîtapattapâniṁ ekamantam nisidi. ekamantam nisinnâ kho Visâkhâ Migâramâtâ bhagavantam etad avoca : atṭhâham bhante bhagavantam varâni yâcâmiti. atikkantavarâ kho Visâkhe tathâgatâ 'ti. yâni ca bhante kappiyâni yâni ca anavajjâniti. vadehi Visâkhe 'ti. || 6 || icchâm' aham bhante samghassa yâvajîvam vassikasâṭikam dâtum, âgantukabhattam dâtum, gamikabhattam dâtum, gilânabhattam dâtum, gilânupaṭṭhâkabhattam dâtum, gilânabhesajjam dâtum, dhuvayâgum dâtum, bhikkhuni-samghassa udakasâṭikam dâtun ti. kim pana tvam Visâkhe atthavasam sampassamânâ tathâgatam atṭha varâni yâcasîti. idhâham bhante dâsim ânâpesim : gaccha je ârâmam gantvâ kâlam ârocehi kâlo bhante niṭhitam bhattan ti, atha kho sâ bhante dâsi ârâmam gantvâ addasa bhikkhû nikkhittacivare kâyam ovassâpente, disvâna n' atthi ârâme bhikkhû, âjîvakâ kâyam ovassâpentîti yenâham ten' upasamkami, upasamkamitvâ mam etad avoca n' atthi ayye ârâme bhikkhû, âjîvakâ kâyam ovassâpentîti. asuci bhante naggiyam patikkûlam. imâham bhante atthavasam sampassamânâ icchâmî samghassa yâvajîvam vassikasâṭikam dâtum. || 7 || puna ca param bhante âgantuko bhikkhu na vîthikusalo na gocarakusalo kilanto piṇḍâya carati. so me âgantukabhattam bhuñjitvâ vîthikusalo gocarakusalo akilanto piṇḍâya carissati. imâham bhante atthavasam sampassamânâ icchâmî samghassa yâvajîvam âgantukabhattam dâtum. puna ca param bhante gamiko bhikkhu attano bhuttam pariyesamâno satthâ vâ vihâyissati, yattha vâ vâsam gantukâmo bhavissati tattha vikâle upagaechissati kilanto addhânam gamissati. so me gamikabhattam bhuñjitvâ satthâ na vihâyissati, yattha vâsam gantukâmo bhavissati tattha kâlena upagacchissati akilanto addhânam gamissati. imâham bhante atthavasam sampassamânâ icchâmî samghassa yâvajîvam gamikabhattam dâtum. || 8 || puna ca param bhante gilânassa bhikkhuno sappâyâni bhojanâni alabbantassa âbâdho vâ abhivadâdhissati kâlamkiryâ vâ bhavissati. tassa me gilânabhattam bhuttassa

ābādho na abhivadḍhissati kālamkiriyā na bhavissati. imāham bhante athavasam sampassamānā icchāmi samghassa yāvajīvam gilānabhattam dātum. puna ca param bhante gilānupatṭhāko bhikkhu attano bhattam pariyesamāno gilānassa ussūre bhattam niharissati bhattacchedam karissati. so me gilānupatṭhākabhattam bhuñjītvā gilānassa kālena bhattam niharissati bhattacchedam na karissati. imāham bhante athavasam sampassamānā icchāmi samghassa yāvajīvam gilānupatṭhākabhattam dātum. ||9|| puna ca param bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabhan-tassa ābādho vā abhivadḍhissati kālamkiriyā vā bhavissati. tassa me gilānabhesajjam paribhuttassa ābādho na abhivadḍhissati kālamkiriyā na bhavissati. imāham bhante athavasam sampassamānā icchāmi samghassa yāvajīvam gilānabhesajjam dātum. puna ca param bhante bhagavatā Andhakavinde dasānisamse sampassamānenā yāgu anuññātā. ty āham bhante ānisamse sampassamānā icchāmi samghassa yāvajīvam dhuvayāgum dātum. ||10|| idha bhante bhikkhuniyo Aciravatiyā nadiyā vesiyāhi saddhim naggā ekatitthe nahāyanti. tā bhante vesiyāhi bhikkhuniyo uppañdesum: kim nu kho nāma tumhākam ayye daharānam brahmaçariyam ciṇne, nanu nāma kāmā paribhūñjitatbā, yadā jinñā bhavissantī tadā brahmaçariyam carissatha, evam tumhākam ubho antā pariggahitā bhavissantīti. tā bhante bhikkhuniyo vesiyāhi uppandiyamānā mañkū ahesum. asuci bhante mātugāmassa naggiyam jeguccham patikkūlam. imāham bhante athavasam sampassamānā icchāmi bhikkhunisamghassa yāvajīvam udaka-sātikam dātun ti. ||11|| kim pana tvam Visākhe ānisamsam sampassamānā tathāgatam attha varāni yācasitī. idha bhante disāsu vassam vutthā bhikkhū Sāvatthim āgacchissanti bhagavantam dassanāya, te bhagavantam upasamka-mitvā pucchissantī: itthannāmo bhante bhikkhu kālamkato, tassa kā gati ko abhisamparāyo 'ti. tam bhagavā vyākarissati sotāpattiphale vā sakadāgāmiphale vā anāgāmiphale vā arahattaphale vā. ty āham upasamkamitvā pucchissāmi: āgatapubbā nu kho bhante tena ayyena Sāvatthīti. ||12|| sace 'me vakkhanti āgatapubbā tena bhikkhunā Sāvatthīti,

nīttham ettha gacchissāmi nissamsayam paribhuttam tena
 ayyena vassikasātikā vā āgantukabhattam vā gamikabhattam
 vā gilānabhattam vā gilānupatthākabhattam vā gilānabhe-
 sajjam vā dhuvayāgu vā 'ti. tassā me tad anussarantiyā
 pāmujjam jāyissati, pamuditāya pīti jāyissati, pītimanāya
 kāyo passambhissati, passaddhakāyā sukhām vedayissāmi,
 sukhiniyā cittam samādhiyissati, sā me bhavissati indriya-
 bhāvanā balabhāvanā bojjhaṅgabhāvanā. imāham bhante
 ānisamsam sampassamānā tathāgatam atṭha varāni yācāmīti.
 || 13 || sādhu sādhu Visākhe, sādhu kho tvam Visākhe imam
 ānisamsam sampassamānā tathāgatam atṭha varāni yācasī.
 anujānāmi te Visākhe atṭha varānīti. atha kho bhagavā
 Visākham Migāramātarām imāhi gāthāhi anumodī :

yā annapānām atipamoditā sīlūpapannā sugatassa sāvikā
 dadāti dānam abhibhuyya maccheram sovaggikam soka-
 nudam sukhāvaham,|
 dibbam sā labhate āyūm āgammā maggām virajam anaṅga-
 nam,
 sā puññakāmā sukhinī anāmayā saggamhi kāyamhi ciram
 pamodatīti.

atha kho bhagavā Visākham Migāramātarām imāhi gāthāhi
 anumoditvā utthāyāsanā pakkāmi. || 14 || atha kho bhagavā
 etasmim̄ nidāne dhammadhātām katvā bhikkhū āmantesi :
 anujānāmi bhikkhave vassikasātikam āgantukabha-
 ttam gamikabhattam gilānabhattam gilānu-
 patthākabhattam gilānabhesajjam dhuvayāgum
 bhikkhunīsaṅghassa udakasātikan ti. || 15 || 15 ||

Visākhabhāṇavāram.

tena kho pana samayena bhikkhū paññitāni bhojanāni
 bhuñjitvā mutthassatī asampajānā niddam okkamenti, tesam
 mutthassatīnam asampajānānām niddam okkamantānam supi-
 nantenā asuci mūccati, senāsanam asucinā makkhiyati. atha
 kho bhagavā āyasmatā Ānandena pacchāsamañena senāsa-
 nacārikam āhiṇdanto addasa senāsanam asucinā makkhitam,
 disvāna āyasmantam Ānandam āmantesi : kim etam Ānanda
 senāsanam makkhitāti. etarahi bhante bhikkhū paññitāni

bhojanāni bhuñjītvā muṭṭhassatī asampajānā niddam okkamenti, tesam . . . asuci muccati, tayidam bhagavā senāsanam asucinā makkhitān ti. ||1|| evam etam Ānanda evam etam Ānanda, muccati hi Ānanda muṭṭhassatīnam asampajānānam niddam okkamantānam supinantena asuci. ye te Ānanda bhikkhū upatṭhitasatī sampajānā niddam okkamenti tesam asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vitarāgā tesam pi asuci na muccati. atṭhānam etam Ānanda anavakāso yam arahato asuci mucceyyā 'ti. atha kho bhagavā etasmim̄ nidañe dhammikathām̄ katvā bhikkhū āmantesi: idhāham bhikkhave Ānandena pacchāsamanena senāsanacārikam̄ āhīndanto addasam̄ senāsanam̄ asucinā makkhitam̄, disvāna Ānandam̄ āmantesi: kim̄ etam Ānanda . . . (=§ 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañc' ime bhikkhave ādīnavā muṭṭhassatissa asampajānassa niddam okkamayato: dukkham̄ supati, dukkham̄ paṭibujjhati, pāpakam̄ supinam̄ passati, devatā na rakkhanti, asuci muccati. ime kho bhikkhave pañca ādīnavā muṭṭhassatissa asampajānassa niddam okkamayato. pañc'ime bhikkhave ānisamsā upatṭhitasatissa sampajānassa niddam okkamayato: sukham̄ supati, sukham̄ paṭibujjhati, na pāpakam̄ supinam̄ passati, devatā rakkhanti, asuci na muccati. ime kho bhikkhave pañca ānisamsā upatṭhitasatissa sampajānassa niddam okkamayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā senāsanaguttiyā nisīdanān ti. ||3|| tena kho pana samayena atikhuddakam̄ nisīdanām na sabbam̄ senāsanam̄ gopeti. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave yāvamahantam̄ paccattharanam̄ ākañkhati tāvamahantam̄ paccattharanam̄ kātun ti. ||4|| 16 ||

tena kho pana samayena āyasmato Ānandassa upajjhāyassa āyasmato Belatṭhasīsassa thullakacchābādho hoti. tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senāsanacārikam̄ āhīndanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca: kim̄ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante

āyasmato thullakacchābādho, lasikāya cīvarāni kāye lagganti,
tāni mayam udakena temetvā-temetvā apakaddhāmā 'ti. atha
kho bhagavā etasmim̄ nidāne dhammikathām̄ katvā bhikkhū
āmantesi: anujānāmi bhikkhave yassa kaṇḍu vā piṭakā vā
assāvo vā thullakacchā vā ābādho kaṇḍupaṭiechādin ti.
|| 1 || 17 ||

atha kho Visākhā Migāramātā mukhapuñchanacolakam
ādāya yena bhagavā ten' upasam̄kami, upasam̄kamitvā
bhagavantam abhivādetvā ekamantam̄ nisidi, ekamantam̄
nisinnā kho Visākhā Migāramātā bhagavantam̄ etad avoca:
paṭigān̄hātu me bhante bhagavā mukhapuñchanacolakam̄ yam
mama assa dīgharattam̄ hitāya sukhāyā 'ti. paṭiggahesi
bhagavā mukhapuñchanacolakam̄. atha kho bhagavā Visā-
khām̄ Migāramātaram̄ dhammiyā kathāya sandassesi . . .
sampaḥam̄sesi. atha kho Visākhā Migāramātā bhagavatā
dhammiyā kathāya sandassitā . . . sampaḥam̄sitā utthāyā-
sanā bhagavantam abhivādetvā padakkhiṇam̄ katvā pakkāmi.
atha kho bhagavā etasmim̄ nidāne dhammikathām̄ katvā
bhikkhū āmantesi: anujānāmi bhikkhave mukhapuñcha-
nacolakan ti. || 1 || 18 ||

tena kho pana samayena Rojo Mallo āyasmato Ānan-
dassa sahāyo hoti. Rojassa Mallassa khomapilotikā āyasmato
Ānandassa hatthe nikkhittā hoti āyasmato ca Ānandassa
khomapilotikāya attho hoti. bhagavato etam attham̄ āroce-
sum. anujānāmi bhikkhave pañcah' aṅgehi samannāgatassa
vissāsam̄ gahetum: sandittho ca hoti sambhatto ca ālapito
ca jīvati ca jānāti gahite me attamano bhavissatī. anujā-
nāmi bhikkhave imehi pañcah' aṅgehi samannāgatassa vissā-
sam̄ gahetun ti. || 1 || 19 ||

tena kho pana samayena bhikkhūnam̄ paripuṇṇam̄ hoti
ticīvaraṁ attho ca hoti parissāvanehi pi thavikāhi pi.
bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave
parikkhāracolakan ti. || 1 || atha kho bhikkhūnam̄ etad
ahosi: yāni tāni bhagavatā anuññātāni ticīvaran ti vā vassi-
kasātikā 'ti vā nisidanan ti vā paccatthaaran ti vā kaṇḍu-

ticchādīti vā mukhapuñchanacolakan ti vā parikkhāracolakan
ti vā, sabbāni tāni adhitthātabbāni nu kho udāhu vikappe-
tabbānīti. bhagavato etam atthām ārocesum. anujānāmi
bhikkhave ticivaram adhitthātum na vikappetum, vassika-
sātikam vassānam cātumāsam adhitthātum tato param
vikappetum, nisidānam adhitthātum na vikappetum, pacca-
ttharanam adhitthātum na vikappetum, kandupatiçchādim
yāva âbâdhā adhitthātum tato param vikappetum, mukha-
puñchanacolakam adhitthātum na vikappetum, parikkhāra-
colakam adhitthātum na vikappetun ti. ||2||20||

atha kho bhikkhūnam etad ahosi: kittakam pacchimam nu
kho cīvaram vikappetabban ti. bhagavato etam atthām
ārocesum. anujānāmi bhikkhave âyāmena aṭṭhaṅgulam
sugataṅgulena caturaṅgulam vitthatam pacchimam cīvaram
vikappetun ti. tena kho pana samayena âyasmato Mahā-
kassapassa pamsukulakato garuko hoti. bhagavato etam
atthām ārocesum. anujānāmi bhikkhave suttalūkhām kātun
ti. vikanṇo hoti. bhagavato etam atthām ārocesum. anu-
jānāmi bhikkhave vikanṇam uddharitun ti. suttā okiri-
yanti. bhagavato etam atthām ārocesum. anujānāmi bhikkh-
ave anuvātam paribhāṇḍam āropetun ti. tena kho
pana samayena samghātiyā pattā lujjanti. bhagavato etam
atthām ārocesum. anujānāmi bhikkhave aṭṭhapadakam
kātun ti. ||1|| tena kho pana samayena aññatarassa bhikkh-
uno ticivare kayiramāne sabbam chinnakam na ppahoti.
anujānāmi bhikkhave dve chinnakāni ekam acchinnakan ti.
dve chinnakāni ekam achinnakam na ppahoti. anujānāmi
bhikkhave dve acchinnakāni ekam chinnakan ti. dve
acchinnakāni ekam chinnakam na ppahoti. anujānāmi
bhikkhave anvâdhikam pi āropetum. na ca bhikkhave
sabbam acchinnakam dhâretabbam. yo dhâreyya, āpatti
dukkatassā 'ti. ||2||21||

tena kho pana samayena aññatarassa bhikkhuno bahum
cīvaram uppannam hoti so ca tam cīvaram mâtāpitunnam
dâtukāmo hoti. bhagavato etam atthām ārocesum. mâtā-
pitaro hi kho bhikkhave dadamāne kim vadeyyāma. anujā-

nâmi bhikkhave mâtâpitunnam dâtum. na ca bhikkhave saddhâdeyyam vinipâtetabbam. yo vinipâteyya, âpatti dukkatassâ 'ti. ||1||22||

tena kho pana samayena aññataro bhikkhu Andhavane cîvaram nikhipitvâ santaruttarena gâmam piñdâya pâvisi. corâ tam cîvaram avaharimsu. so bhikkhu duccolo hoti lûkhacîvaro. bhikkhû evam âhamsu : kissa tvam âvuso duccolo lûkhacîvaro 'ti. idhâham âvuso Andhavane cîvaram nikhipitvâ santaruttarena gâmam piñdâya pâvisim, corâ tam cîvaram avaharimsu, tenâham duccolo lûkhacîvaro 'ti. bhagavato etam attham ârocesum. na bhikkhave santaruttarena gâmo pavisitabbo. yo paviseyya, âpatti dukkatassâ 'ti. ||1|| tena kho pana samayena âyasmâ Ânando asatiyâ santaruttarena gâmam piñdâya pâvisi. bhikkhû âyasmantam Ânandam etad avocum: nanu kho âvuso Ânanda bhagavatâ paññattam na santaruttarena gâmo pavisitabbo 'ti. kissa tvam âvuso bhagavatâ paññattam na santaruttarena gâmo pavisitabbo 'ti, api câham asatiyâ pavittho 'ti. bhagavato etam attham ârocesum. ||2|| pañc' ime bhikkhave paccayâ samghâtiyâ nikhepâya: gilâno vâ hoti, vassikasamketam vâ hoti, nadîpâram gantum vâ hoti, aggala gutti vihâro vâ hoti, attatakathinam vâ hoti. ime kho bhikkhave pañca paccayâ samghâtiyâ nikhepâya. pañc' ime bhikkhave paccayâ uttarâsaṅgassa antaravâsakassa nikhepâya: gilâno vâ . . . attatakathinam vâ hoti. ime kho bhikkhave pañca paccayâ uttarâsaṅgassa antaravâsakassa nikhepâya. pañc' ime bhikkhave paccayâ vassikasâtikâya nikhepâya: gilâno vâ hoti, nissimam gantum vâ hoti, nadîpâram gantum vâ hoti, aggala gutti vihâro vâ hoti, vassikasâtikâ akatâ vâ hoti vippakatâ vâ. ime kho bhikkhave pañca paccayâ vassikasâtikâya nikhepâya 'ti. ||3||23||

tena kho pana samayena aññataro bhikkhu eko vassam vasi. tattha manussâ samghassa demâ 'ti cîvarâni adamsu. atha kho tassa bhikkhuno etad ahosi : bhagavatâ paññattam eatuvaggo pacchimo samgho 'ti, aham c' amhi ekako, ime ca

manussā samghassa demā 'ti cīvarāni adamsu. yam nūnāham imāni samghikāni cīvarāni Sāvatthim hareyyan ti. atha kho so bhikkhu tāni cīvarāni âdāya Sāvatthim gantvā bhagavato etam attham ārocesi. tuyh' eva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassam vasati. tattha manussā samghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tass' eva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālam eko vasi. tattha manussā samghassa demā 'ti cīvarāni adamsu. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam catuvaggo pacchimo samgho 'ti, aham c' amhi ekako, ime ca manussā samghassa demā 'ti cīvarāni adamsu. yam nūnāham imāni samghikāni cīvarāni Sāvatthim hareyyan ti. atha kho so bhikkhu tāni cīvarāni âdāya Sāvatthim gantvā bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. anujānāmi bhikkhave sammukhībhūtena samghena bhājetum. ||3|| idha pana bhikkhave bhikkhu utukālam eko vasati. tattha manussā samghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhunā tāni cīvarāni adhīthātum mayh' imāni cīvarāni. tassa ce bhikkhave bhikkhuno tam cīvaram anadhiṭhitena añño bhikkhu āgacchat, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi tam cīvaram bhājiyamāne apātite kuse añño bhikkhu āgacchat, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi tam cīvaram bhājiyamāne pātite kuse añño bhikkhu āgacchat, nākāmā dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvatthiyam vassam vutthā aññataram gāmakāvāsam agamamsu. manussā cirassāpi therā āgatā 'ti sacīvarāni bhattāni adamsu. āvāsikā bhikkhū there pucchimsu: imāni bhante samghikāni cīvarāni there āgamma uppānnāni, sādiyissanti therā bhāgan ti. therā evam āhamsu: yathā kho mayam āvuso bhagavatā dhammad desitam ājānāma tumhākam yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahē vassam vasanti. tattha manussā samghassa demā 'ti cīvarāni denti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā

pāññattam catuvaggo pacchimo samgho 'ti, mayam c' amhā tayo janā, ime ca manussā samghassā demā 'ti cīvarāni denti. katham nu kho amhehi pātipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nilavāsi āyasmā ca Sāṇavāsi āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāme. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā evam āhamsu: yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākam yeva tāni cīvarāni yāva kathinassa ubbhārāyā 'ti.
|| 6 || 24 ||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaram bhājetukāmā sannipatimsu. te evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā mahantam cīvara-bhāndikam adāya punad eva Sāvatthim paccāgacchi. || 1 || bhikkhū evam āhamsu: mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaram uppnan ti. kuto me āvuso puññam, idhāham āvuso Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi mam evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi mam evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti, āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā aññam

âvâsam agamâsim, tattha pi bhikkhû cîvaram bhâjetukâmâ sannipatîsu, te pi mam evam âhamsu: imâni . . . sâdiyissâmiti tato pi cîvarabhâgam aggahesim, evam me bahum cîvaram uppnan ti. ||2|| kim pana tvam âvuso Upananda aññatra vassam vuttho aññatra cîvarabhâgam sâdiyissasiti. evam âvuso 'ti. ye te bhikkhû appicchâ te ujjhâyanti khîyanti vipâcenti: katham hi nâma âyasmâ Upanando Sakyaputto aññatra vassam vuttho aññatra cîvarabhâgam sâdiyissatîti. bhagavato etam attham ârocesum. saccam kira tvam Upananda aññatra vassam vuttho aññatra cîvarabhâgam sâdiyîti. saccam bhagavâ. vigarahi buddho bhagavâ: katham hi nâma tvam moghapurisa aññatra vassam vuttho aññatra cîvarabhâgam sâdiyissasi. n' etam moghapurisa appasannânam vâ pasâdâya pasannânam vâ bhiyyobhâvâya. vigarahitvâ dhammadikatham katvâ bhikkhû âmantesi: na bhikkhave aññatra vassam vutthena aññatra cîvarabhâgo sâditabbo. yo sâdiyeyya, âpatti dukkaṭassâ 'ti. ||3|| tena kho pana samayena âyasmâ Upanando Sakyaputto eko dvîsu âvâsesu vassam vasi evam me bahum cîvaram uppajjissatîti. atha kho tesam bhikkhûnam etad ahosi: katham nu kho âyasmato Upanandassa Sakyaputtassa cîvarapativiso dâtabbo 'ti. bhagavato etam attham ârocesum. detha bhikkhave moghapurisassa ekâdhippâyam. idha pana bhikkhave bhikkhu eko dvîsu âvâsesu vassam vasati evam me bahum cîvaram uppajjissatîti. sace amutra upaddham amutra upâddham vasati, amutra upâddho amutra upâddho cîvarapativiso dâtabbo, yattha vâ pana bahutaram vasati tato cîvarapativiso dâtabbo 'ti. ||4|| 25 ||

tena kho pana samayena aññatarassa bhikkhuno kucchi-vikârâbâdho hoti, so sake muttakarîse palipanno seti. atha kho bhagavâ âyasmata Ånandena pacchâsamanena senâsanacârikam âhîñdanto yena tassa bhikkhuno vihâro ten' upasamkami. addasa kho bhagavâ tam bhikkhum sake muttakarîse palipannam sayamânam, disvâna yena so bhikkhu ten' upasamkami, upasamkamitvâ tam bhikkhum etad avoca: kim te bhikkhu âbâdho 'ti. kucchivikâro me bhagavâ 'ti. atthi pana te bhikkhu upaṭṭhâko 'ti. n' atthi bhagavâ

'ti. kissa tam bhikkhū na upat̄tentīti. aham kho bhante
 bhikkhūnam akārako, tena mām bhikkhū na upat̄tentīti.
 || 1 || atha kho bhagavā āyasmantam Ānandam āmantesi:
 gacchānanda udakam āhara, imam bhikkhum nahāpessāmā
 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato patisun-
 nitvā udakam āharitvā bhagavā udakam āsiñci āyasmā
 Ānando paridhovi, bhagavā sisato aggahesi āyasmā Ānando
 pādato uccāretvā mañcakē nipātesum. || 2 || atha kho bhagavā
 etasmim nidāne etasmim pakarane bhikkhusamgham sanni-
 pātāpetvā bhikkhū patipucchi: atthi bhikkhave amukasmim
 vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kim tassa
 bhikkhave bhikkhuno abādho 'ti. tassa bhante āyasmato
 kucchivikārābādho 'ti. atthi pana bhikkhave tassa bhi-
 kkhuno upat̄thāko 'ti. n' atthi bhagavā 'ti. kissa tam bhikkhū
 na upat̄tentīti. eso bhante bhikkhu bikkhūnam akārako,
 tena tam bhikkhū na upat̄tentīti. n' atthi te bhikkhave
 mātā n' atthi pitā ye te upat̄thaheyyum. tumhe ce bhi-
 kkhave aññamaññam na upat̄thahissatha atha ko carahi
 upat̄thahissati. yo bhikkhave mām upat̄thaheyya so gilānam
 upat̄thaheyya. || 3 || sace upajjhāyo hoti upajjhāyena yāvajī-
 vam upat̄thātabbo, vutthānassa ḡametabbam. sace
 ācariyo hoti ācariyena yāvajīvam upat̄thātabbo, vutthānassa
 ḡametabbam. sace saddhivihāriko hoti . . . sace antevā-
 siko hoti . . . sace samānupajjhāyako hoti . . . sace samānā-
 cariyako hoti samānācariyakena yāvajīvam upat̄thātabbo,
 vutthānassa ḡametabbam. sace na hoti upajjhāyo vā ācariyo
 vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā
 samānācariyako vā saṅghena upat̄thātabbo. no ce upat̄tha-
 heyya, āpatti dukkaṭassa. || 4 || pañcahi bhikkhave añgehi
 samannāgato gilāno dупat̄thāko hoti: asappāyakārī hoti,
 sappāye mattam na jānāti, bhesajjam na patisevitā hoti,
 atthakāmassa gilānupaṭṭhākassa yathābhūtam abādham nāvi-
 kattā hoti abhikkamantam vā abhikkamatīti paṭikkam-
 antam vā paṭikkamatīti thitam vā thito 'ti, uppānānam
 sārīrikānam vedanānam dukkhānam tibbānam kharānam
 katukānam asātānam amanāpānam pāñaharānam anadhi-
 vāsakajātiko hoti. imehi kho bhikkhave pañcahi añgehi
 samannāgato gilāno dупat̄thāko hoti. || 5 || pañcahi

bhikkhave aṅgehi samannāgato gilāno supaṭṭhāko hoti : sappāyakārī hoti, sappāye mattam jānāti, bhesajjam patisevitā hoti, atthakāmassa gilānupaṭṭhākassa yathābhūtam ābādham āvikattā hoti abhikkamantam vā abhikkamatitī paṭikkamantam vā paṭikkamatitī thitam vā thito 'ti, uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asatānam amanāpānam pāṇaharānam adhivāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno supaṭṭhāko hoti. ||6|| pañcahi bhikkhave aṅgehi samannāgato gilānupaṭṭhāko nālam gilānam upaṭṭhātum : na paṭibalo hoti bhesajjam vidhātum, sappāyā-sappāyam na jānāti asappāyam upanāmeti sappāyam apanāmeti, āmisantaro gilānam upaṭṭhāti no mettacitto, jegucchi hoti uccāram vā passāvam vā khelem vā vantam vā nihātum, na paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampahāmsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupaṭṭhāko nālam gilānam upaṭṭhātum. ||7|| pañcahi bhikkhave aṅgehi samannāgato gilānupaṭṭhāko alam gilānam upaṭṭhātum : paṭibalo hoti bhesajjam samvidhātum, sappāyāsappāyam jānāti asappāyam apanāmeti sappāyam upanāmeti, mettacitto gilānam upaṭṭhāti no āmisantaro, ajegucchi hoti uccāram vā passāvam vā khelem vā vantam vā nihātum, paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampahāmsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupaṭṭhāko alam gilānam upaṭṭhātun ti. ||8|| **26**

tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te aññataram āvāsam upagacchim̄su, tattha aññataro bhikkhu gilāno hoti. atha kho tesam bhikkhūnam etad ahosi : bhagavatā kho āvuso gilānupaṭṭhānam vanṇitam, handa mayam āvuso imam bhikkhum upaṭṭhahemā 'ti, te tam upaṭṭhahim̄su. so tehi upaṭṭhahiyamāno kālam akāsi. atha kho te bhikkhū tassa bhikkhuno pattacivaram ādāya Sāvatthim gantvā bhagavato etam attham ārocesum. ||1|| bhikkhussa bhikkhave kālam kate saṅgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṅghena ticivaram

ca pattam ca gilānupaṭṭhākānam dātum. evam ca pana bhikkhave dātabbam : tena gilānupaṭṭhākena bhikkhunā samgham upasamkamitvā evam assa vacanīyo : itthannāmo bhante bhikkhu kālam kato, idam tassa ticivaram ca patto cā 'ti. vyattena bhikkhunā paṭibalena samgho niāpetabbo : sunātu me bhante samgho. itthannāmo bhikkhu kālam kato, idam tassa ticivaram ca patto ca. yadi samghassa pattakallam samgho imam ticivaram ca pattam ca gilānupaṭṭhākānam dadeyya. esā niātti. sunātu me bhante samgho. itthannāmo bhikkhu kālam kato, idam tassa ticivaram ca patto ca. samgho imam ticivaram ca pattam ca gilānupaṭṭhākānam deti. yassāyasmato khamati imassa ticivaraṭṭa ca pattassa ca gilānupaṭṭhākānam dānam so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnam idam samghena ticivaram ca patto ca gilānupaṭṭhākānam. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| tena kho pana samayena aññataro sāmañero kālam kato hoti. bhagavato etam attham ārocesum. sāmañerassa bhikkhave kālam kate samgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave samghena cīvaram ca pattam ca gilānupaṭṭhākānam dātum. evam ca pana bhikkhave dātabbam : tena gilānupaṭṭhākena bhikkhunā samgham upasamkamitvā evam assa vacanīyo : itthannāmo bhante sāmañero kālam kato, idam tassa cīvaram ca patto cā 'ti. vyattena bhikkhunā paṭibalena samgho niāpetabbo : sunātu me bhante samgho. itthannāmo sāmañero kālam kato, idam tassa cīvaram ca patto ca. yadi samghassa pattakallam, samgho imam cīvaram ca pattam ca gilānupaṭṭhākānam dadeyya. esā niātti. sunātu me bhante samgho. itthannāmo sāmañero kālam kato, idam tassa cīvaram ca patto ca. samgho imam cīvaram ca pattam ca gilānupaṭṭhākānam deti. yassāyasmato khamati imassa cīvaraṭṭa ca pattassa ca gilānupaṭṭhākānam dānam so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnam idam samghena cīvaram ca patto ca gilānupaṭṭhākānam. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmañero ca gilānam upatṭhahimṣu. so tehi upatṭhahiyamāno kālam akāsi. atha kho tassa gilānupaṭṭhākassa bhikkhuno etad

ahosi : katham nu kho gilānupatṭhākassa sāmañerassa cīvarapativiso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupatṭhākassa sāmañerassa samakam pātivisam dātun ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kālam kato hoti. bhagavato etam attham ārocesum. bhikkhussa bhikkhave kālam kate samgho sāmī pattacīvare. api ca gilānupatṭhākā bahūpakārā. anujānāmi bhikkhave samghena ticivaram ca pattam ca gilānupatṭhākānam dātum, yam tattha lahubhaṇḍam lahupari-kkhāram tam sammukhibhūtena samghena bhājetum, yam tattha garubhaṇḍam garuparikkhāram tam āgatānāgatassa cātuddisassa samghassa avissajjikam avebhaṅgikan ti. ||5||27||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : bhagavā hi bhante anekapariyāyena appicchassa santutṭhassa sallekhabhāsa dhitassa pāsādikassa apacayassa viriyārambhassa vanṇavādī. idam bhante naggiyam anekapariyāyena appicchatāya santutthiyā sallekhabhāya dhitattāya pāsādikatāya apacayāya viriyārambhāya samvattati. sādhu bhante bhagavā bhikkhūnam naggiyam anujānātū 'ti. vigarahi buddho bhagavā : ananucchaviyam moghapurisa ananulomikam appatirūpam assāmañakam akappiyam akaranīyam. katham hi nāma tvam moghapurisa naggiyam titthiyasamādānam samādiyissasi. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū amantesi : na bhikkhave naggiyam titthiyasamādānam samādiyitabbam. yo samādiyeyya, āpatti thullaccayassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusacīram nivāsetvā — la — vākacīram nivāsetvā, phalakacīram nivāsetvā, kesakambalam nivāsetvā, vālakambalam nivāsetvā, ulūkapakkham nivāsetvā — la — ajinakkhipam nivāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : bhagavā bhante anekapariyāyena appicchassa . . . vanṇavādī. idam bhante ajinakkhipam anekapariyāyena appicchatāya . . . samvattati. sādhu

bhante bhagavā bhikkhūnam ajinakkhipam anujānātū 'ti.
 vigarahi . . . akaranīyam. katham hi nāma tvām mogha-
 purisa ajinakkhipam titthiyadhajam dhāressasi. n' etam
 moghapurisa appasannānam vā pasādāya. vigarahitvā
 dhammikatham katvā bhikkhū āmantesi: na bhikkhave
 ajinakkhipam titthiyadhajam dhāretabbam. yo dhāreyya,
 āpatti thullaccayassā 'ti. ||2|| tena kho pana samayena
 aññataro bhikkhu akkanālam nivāsetvā — la — potthakam
 nivāsetvā yena bhagavā ten' upasamkami, upasamkami-
 tvā bhagavantam etad avoca: bhagavā bhante aneka-
 pariyāyena appicchassa . . . vanṇavādī. ayam bhante
 potthako anekapariyāyena appiechatāya . . . samvatta-
 ti. sādu bhante bhagavā bhikkhūnam potthakam anu-
 jānātū 'ti. vigarahi . . . akaranīyam. katham hi nā-
 ma tvām moghapurisa potthakam nivāsessasi. n' etam
 moghapurisa appasannānam vā pasādāya. vigarahitvā
 dhammikatham katvā bhikkhū āmantesi: na bhikkhave
 potthako nivāsetabbo. yo nivāseyya, āpatti dukkaṭassā
 'ti. ||3||28||

tena kho pana samayena chabbaggiyā bhikkhū sabbanī-
 lakāni cīvarāni dhārenti, sabbapitakāni cīvarāni dhārenti,
 sabbalohitakāni cīvarāni dhārenti, sabbamañjetṭhakāni cīva-
 rāni dhārenti, sabbakaphāni cīvarāni dhārenti, sabbamahā-
 rañgarattāni cīvarāni dhārenti, sabbamahāmarattāni cīva-
 rāni dhārenti, acchinna dasāni cīvarāni dhārenti, dīghadasāni
 cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phaṇada-
 sāni cīvarāni dhārenti, kañcukam dhārenti, tirīṭakam dhā-
 renti, veṭhanam dhārenti. manussā ujjhāyanti khiyanti
 vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato
 etam attham ārocesum. na bhikkhave sabbanīlakāni cīva-
 rāni dhāretabbāni, na sabbapitakāni cīvarāni dhāretabbāni
 . . . na kañcukam dhāretabbam, na tirīṭakam dhāretabbam,
 na veṭhanam dhāretabbam. yo dhāreyya, āpatti dukkaṭassā
 'ti. ||1||29||

tena kho pana samayena vassam vutthā bhikkhū anuppanne

cīvare pakkamanti pi, vibbhampi, kālam pi karonti, sāmañerāpi patijānanti, sikkham paccaukkhātakāpi patijānanti, antimavatthum ajjhāpannakāpi patijānanti, ummattakāpi p., khittacittāpi p., vedanattāpi p., āpattiyyā adassane ukkhittakāpi p., āpattiyyā appaṭikamme ukkhittakāpi p., pāpikāya dīṭhiyā appaṭinissagge ukkhittakāpi p., pañdakāpi p., theyyasaṁvāsakāpi p., titthiyapakkantakāpi p., tiracchānagatāpi p., mātughātakāpi p., pitughātakāpi p., arahantaghātakāpi p., bhikkhunidūsakāpi p., saṅghabhedakāpi p., lohituppādakāpi p., ubhatovyāñjanakāpi patijānanti. bhagavato etam atham ārocesum. ||1|| idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pakkamati. sante patirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare vibbhampi, kālam karoti, sāmanero patijānāti, sikkham paccaukkhātako patijānāti, antimavatthum ajjhāpannako patijānāti. saṅgho sāmī. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare ummattako patijānāti, . . . pāpikāya dīṭhiyā appaṭinissagge ukkhittako patijānāti. sante patirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pañdako patijānāti, . . . ubhatovyāñjanako patijānāti. saṅgho sāmī. ||2|| idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite pakkamati. sante patirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite vissam vuttho bhikkhu uppanne cīvare abhājite vibbhampi, . . . antimavatthum ajjhāpannako patijānāti. saṅgho sāmī. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite ummattako patijānāti, . . . pāpikāya dīṭhiyā appaṭinissagge ukkhittako patijānāti. sante patirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite pañdako patijānāti . . . ubhatovyāñjanako patijānāti. saṅgho sāmī. ||3|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare saṅgho bhijjati. tattha manussā ekasmin pakkhe udakam denti ekasmin pakkhe cīvaraṁ denti saṅghassa demā 'ti. saṅghass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare saṅgho bhijjati. tattha manussā ekasmin pakkhe udakam denti, tasmin yeva pakkhe cīvaraṁ denti

samghassa demâ 'ti. samghass' ev' etam. ||4|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaram denti pakkhassa demâ 'ti. pakkhass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussā ekasmim pakkhe udakam denti, tasminn yeva pakkhe cīvaram denti pakkhassa demâ 'ti. pakkhass' ev' etam. ||5|| idha pana bhikkhave vassam vutthānam bhikkhūnam uppanne cīvare abhājite samgho bhijjati. sabbesam samakam bhājetabban ti. ||6||30||

tena kho pana samayena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaram pāhesi imam cīvaram therassa dehiti. atha kho so bhikkhu antarā magge āyasmato Revatassa vissāsā tam cīvaram aggahesi. atha kho āyasmā Revato āyasmata Sāriputtena samāgantvā pucchi: aham bhante therassa cīvaram pāhesim, sampattam tam cīvaran ti. nāham tam āvuso cīvaram passāmīti. atha kho āyasmā Revato tam bhikkhum etad avoca: aham āvuso āyasmato hatthe therassa cīvaram pāhesim, kaham tam cīvaran ti. aham bhante āyasmato vissāsā tam cīvaram aggahesin ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dehīti. so antarā magge yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dehīti. so antarā magge yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge sunāti yo pahiṇati so kālam kato 'ti. tassa matakacīvaram adhitthāti, svādhitthitam. yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge sunāti yassa pahiyyati so kālam kato 'ti. tassa matakacīvaram adhitthāti, dvādhitthitam. yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehīti.

so antarâ magge sunâti ubho kâlam katâ 'ti. yo pahiñati tassa matakacîvaram adhitthâti, svâdhitthitam. yassa pahiyyati tassa matakacîvaram adhitthâti, dvâdhitthitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cîvaram pahiñati imam cîvaram itthannâmassa dammîti. so antarâ magge yo pahiñati tassa vissâsâ gañhâti, duggahitam. yassa pahiyyati tassa vissâsâ gañhâti, suggahitam. idha pana bhikkhave bhikkhu . . . dammîti. so antarâ magge yassa pahiyyati tassa vissâsâ gañhâti, suggahitam. yo pahiñati tassa vissâsâ gañhâti, duggahitam. idha pana bhikkhave bhikkhu . . . dammîti. so antarâ magge sunâti yo pahiñati so kâlam kato 'ti. tassa matakacîvaram adhitthâti, dvâdhitthitam. yassa pahiyyati tassa vissâsâ gañhâti, suggahitam. idha pana bhikkhave bhikkhu . . . dammîti. so antarâ magge sunâti yassa pahiyyati so kâlam kato 'ti. tassa matakacîvaram adhitthâti, svâdhitthitam. yo pahiñati tassa vissâsâ gañhâti, duggahitam. idha pana bhikkhave bhikkhu . . . dammîti. so antarâ magge sunâti ubho kâlam katâ 'ti. yo pahiñati tassa matakacîvaram adhitthâti, dvâdhitthitam. yassa pahiyyati tassa matakacîvaram adhitthâti, svâdhitthitam. ||3||31||

aṭh' imâ bhikkhave mâtikâ cîvarassa uppâdâya: sîmâya deti, katikâya deti, bhikkhâpâññattiyâ deti, samghassa deti, ubhatosamghassa deti, vassam vutthasamghassa deti, âdissa deti, puggalassa deti. sîmâya deti: yâvatikâ bhikkhû antosmagatâ tehi bhâjetabbam. katikâya deti: sambahulâ âvâsâ samânalâbhâ honti, ekasmim âvâse dinne sabbaitha dinnam hoti. bhikkhâpâññattiyâ deti: yattha samghassa dhuvakârâ kariyanti tattha demâ 'ti. samghassa deti: sammukhîbhûtena samghena bhâjetabbam. ubhatosamghassa deti: bahukâpi bhikkhû honti ekâ bhikkhunî hoti, upadâdham dâtabbam. bahukâpi bhikkhuniyo honti eko bhikkhu hoti, upadâdham dâtabbam. vassam vutthasamghassa deti: yâvatikâ bhikkhû tasmin âvâse vassam vutthâ tehi bhâjetabbam. âdissa deti: yâguyâ vâ bhatte vâ khâdaniye vâ cîvare vâ senâsane vâ bhesajje

vâ. puggalassa deti : imam cîvaram itthannâmassa dammîti. ||1||32||

cîvarakkhandhakam attîhamam.

imamhi khandhake vatthu channavuti. tassa uddânam :

Râjagahako negamo disvâ Vesâliyam gañi

puna Râjagaham gantvâ rañño tam pañivedayi. |

putto Sâlavatikâya Abhayassa hi atrajo

jîvatîti kumârena samkhâto Jîvako iti. |

so hi Takkasilam gantvâ uggahetvâ mahâbhiso

sattavassikaâbâdham natthukamma nañsayi, |

rañño bhagandalâbâdham âlepena apâkaddhi, |

mamam ca itthâgâram ca buddhasamgham c' upañthaha. |

Râjagahako ca setthi, antaganñthitikicchitam,

5 Pajjotassa mahârogam ghatapânena nañsayi. |

adhikâram ca, Siveyyam, abhisannam sinehati,

tini uppalahatthena samatimsavirecanam. |

pakatattam varam yâci, Siveyyam ca pañiggahi,

cîvaram ca gihidânam anuññâsi tathâgato. |

Râjagahe janapade bahum uppajji cîvaram. |

pâvâro, kosikam c' eva, kojavo, addhakâsikam, |

uccâvacâ ca, santutthi, nâgames' âgamesu ca,

pañthamam pacchâ, sadisâ, katikâ ca, pañiharum, |

bhandâgâram, aguttam ca, vuññhapenti tath' eva ca,

10 ussannam, kolâhalam ca, katham bhâje, katham dade, |

sak'-âtirekabhâgena, pañtviso katham dade, |

chakanena, sítuñhi ca, uttaritum, na jânare, |

oropento, bhâjanam ca, pâtiyâ ca, chamâya ca,

upacikâ, majhe, jiranti, ekato, patthinnena ca, |

pharus'-âchinn'-accibandhâ, addasâsi ubhañdite,

vimamîtvâ Sakyamuni anuññâsi ticîvaram, |

aññena atirekena, uppajji, chiddam eva ca,

câtuñdipo, varam yâci dâtum vassikasâtikam |

âgantu-gami-gilânam upañthâkam ca bhesajjam

15 dhuvam udakasâtîm ca, pañitam, atikhuddakam, |

thullakacchu, mukham, khomam, paripuññam, adhiñthâ-

nam,

pacchimam, kato garuko, vikanño, suttam okiri, |

lujjanti, na ppahonti ca, anvādhikam̄, bahūni ca,
 Andhvane, asatiyâ, eko vassam̄, utumhi ca,|
 dve bhātukâ, Rājagahe, Upanando, puna dvisu,
 kucchivikâro, gilâno ubho c' eva, gilâyanâ,|
 naggâ, kusâ, vâkacîram̄, phalako, kesakambalam̄,
 vâla-ulûkapakkham̄ ca, ajinam̄, akkanâlam̄ ca,|
 potthakam̄, nîla-pîtam̄ ca, lohitam̄, mañjetîhena ca,
 20 kañhâ, mahârañga-nâma, acchinnadasikâ tathâ,|
 dîgha-puppha-phañadasâ, kañcu-tirîta-vethanam̄,
 anuppanne pakkamati, samgho bhijjati tâvade,|
 pakkhe dadanti, samghassa, âyasmâ Revato pahi,
 vissâsagâh', âdhiñthâti, attha cîvaramâtikâ 'ti.

M A H Â V A G G A.

IX.

Tena samayena buddho bhagavā Campāyam viharati
 Gaggarāya pokkharaniyā tīre. tena kho pana samayena
 Kāsīsu janapadesu Vāsabhagāmo nāma hoti, tattha
 Kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho
 ussukkam āpanno kinti anāgatā ca pesalā bhikkhū āgacche-
 yyum āgatā ca pesalā bhikkhū phāsu vihareyyum ayam ca
 āvāso vuddhim virūlhīm ve pullam āpajjeyyā 'ti. tena kho
 pana samayena sambahulā bhikkhū Kāsīsu cārikam caramānā
 yena Vāsabhagāmo tad avasarum. addasa kho Kassapagotto
 bhikkhu te bhikkhū dūrato 'va āgacchante, disvāna
 āsanam paññāpesi pādodakam pādapītham pādakathali-
 kam upanikkhipi paccuggantvā pattacivaram paṭiggahesi
 pāniyena āpucchi nahāne ussukkam akāsi ussukkam pi
 akāsi yāguyā khādaniye bhattasmim. atha kho tesam
 āgantukānam bhikkhūnam etad ahosi: bhaddako kho ayan
 āvuso āvāsiko bhikkhu, nahāne ussukkam karoti ussukkam pi
 karoti yāguyā khādaniye bhattasmim, handa mayam āvuso
 idh' eva Vāsabhagāme nivāsam kappemā 'ti. atha kho te
 āgantukā bhikkhū tath' eva Vāsabhagāme nivāsam kappe-
 sum. ||1|| atha kho Kassapagottassa bhikkhuno etad ahosi:
 yo kho imesam āgantukānam bhikkhūnam āgantukakilamatho
 so paṭippassaddho, ye p' ime gocare appakataññuno te
 dān' ime gocare pakataññuno. dukkaram kho pana para-
 kulesu yāvajīvam ussukkam kātum viññatti ca manussānam
 amanāpā. yam nūnāham na ussukkam kareyyam yāguyā
 khādaniye bhattasmin ti. so na ussukkam akāsi yāguyā
 khādaniye bhattasmim. atha kho tesam āgantukānam bhi-

kkhūnam etad ahosi : pubbe khv āyam āvuso āvāsiko bhikkhu
 nahâne ussukkam akâsi ussukkam pi akâsi yâguyâ khâ-
 daniye bhattasmim, so dâñ' āyam na ussukkam karoti yâguyâ
 khâdaniye bhattasmim. duṭṭho dâñ' āyam āvuso āvāsiko
 bhikkhu, handa mayam āvuso āvāsikam bhikkhum ukkhipâmâ
 'ti. ||2|| atha kho te āgantukâ bhikkhû sannipatitvâ Kassa-
 pagottam bhikkhum etad avocum : pubbe kho tvam āvuso
 nahâne ussukkam karosi ussukkam pi karosi yâguyâ khâ-
 daniye bhattasmim, so dâni tvam na ussukkam karosi yâguyâ
 khâdaniye bhattasmim. āpattim tvam āvuso āpanno, passas'
 etam āpattin ti. n' atthi me āvuso āpatti yam aharp
 passeyyan ti. atha kho te āgantukâ bhikkhû Kassapagottam
 bhikkhum āpattiyâ adassane ukkhipim̄su. atha kho Kassa-
 pagottassa bhikkhuno etad ahosi : aham kho etam na jânâmi
 āpatti vâ esâ anâpatti vâ āpanno c' amhi anâpanno vâ
 ukkhitto c' amhi anukkhitto vâ dhammikena vâ adhammi-
 kena vâ kuppena vâ akuppena vâ thânârahena vâ atthânâ-
 rahena vâ. yam nûnâham Campam gantvâ bhagavantam
 etam attham puccheyyan ti. ||3|| atha kho Kassapagotto
 bhikkhu senâsanam samsâmetvâ pattacîvaram âdâya yena
 Campâ tena pakkâmi, anupubbena yena Campâ yena bhagavâ
 ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ
 ekamantam nisidi. âcinnam kho pan' etam buddhânam
 bhagavantânam āgantukehi bhikkhûhi saddhim paṭisammodi-
 tum. atha kho bhagavâ Kassapagottam bhikkhum etad
 avoca : kacci bhikkhu khamanîyam, kacci yâpanîyam, kacci
 appakilamathena addhânam âgato, kuto ca tvam bhikkhu
 âgacchasiti. khamanîyam bhagavâ, yâpanîyam bhagavâ,
 appakilamathena câham bhante addhânam âgato. ||4|| atthi
 bhante Kâsîsu janapadesu Vâsabhadhâmo nâma, tatthâham
 bhagavâ āvâsiko tantibaddho ussukkam āpanno kinti anâ-
 gagatâ ca pesalâ bhikkhû âgaccheyyum âgatâ ca pesalâ bhikkhû
 phâsu vihareyyum ayam ca âvâso vuddhim virûlhim vepullam
 āpajjeyyâ 'ti. atha kho bhante sambahulâ bhikkhû Kâsîsu
 cârikam caramâna yena Vâsabhadhâmo tad avasarum. adda-
 sam kho aham bhante bhikkhû dûrato 'va âgacchante,
 disvâna âsanam paññâpesim . . . atha kho tesam bhante
 āgantukânam bhikkhûnam etad ahosi : bhaddako . . . atha

kho te bhante āgantukā bhikkhū tath' eva Vāsabhagāme
 nivāsam kappesum. tassa mayham bhante etad ahosi: yo
 kho . . . bhattasmin ti. so kho aham bhante na ussukkam
 akāsim . . . atha kho tesam bhante āgantukānam . . .
 nahâne ussukkam karoti ussukkam pi karoti yâguyâ khâ-
 daniye bhattasmim, so dān' âyam na ussukkam karoti . . .
 atha kho te bhante āgantukā bhikkhū sannipatitvā mam etad
 avocum: pubbe kho . . . passeyyan ti. atha kho te bhante
 āgantukā bhikkhū mam āpatti� adassane ukkhipimsu. tassa
 mayham bhante etad ahosi: aham kho . . . puccheyyan ti.
 tato aham bhagavā āgacchāmīti. ||5|| anāpatti esā bhikkhu
 n' esā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si
 ukkhitto, adhammikena 'si kammena ukkhitto kuppena atthā-
 nārahena. gaccha tvam bhikkhu tath' eva Vāsabhagāme
 nivāsam kappehīti. evam bhante 'ti kho Kassapagotto
 bhikkhu bhagavato patisunitvā utthayāsanā bhagavantam
 abhivādetvā padakkhinam katvā yena Vāsabhagāmo tena
 pakkāmi. ||6|| atha kho tesam āgantukānam bhikkhūnam
 ahud eva kukkuccam ahu vippatisāro: alābhā vata no na
 vata no lābhā, dulladdham vata no na vata no suladdham, ye
 mayam suddham bhikkhum anāpattikam avathusmim akā-
 rane ukkhipimhā. handa mayam āvuso Campam gantvā
 bhagavato santike accayam accayato desemā 'ti. atha kho te
 āgantukā bhikkhū senāsanam samsāmetvā pattacīvaraṁ adāya
 yena Campā tena pakkamīsu, anupubbena yena Campā
 yena bhagavā ten' upasamkamīsu, upasamkamitvā bhaga-
 vantam abhivādetvā ekamantam nisidimsu. āciṇṇam kho
 . . . patisammoditum. atha kho bhagavā te bhikkhū etad
 avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam,
 kacci appakilamathena addhānam āgatā, kuto ca tumhe
 bhikkhave āgacchathā 'ti. khamaniyam bhagavā, yāpani-
 yam bhagavā, appakilamathena ca mayam bhante addhā-
 nam āgatā. atahi bhante Kāsīsu janapadesu Vāsabhagāmo
 nāma, tato mayam bhagavā āgacchāmā 'ti. ||7||
 tumhe bhikkhave āvāsikam bhikkhum ukkhipitthā 'ti.
 evam bhante 'ti. kismim bhikkhave vatthusmim kā-
 rane 'ti. avathusmim bhagavā akārane 'ti. vigarahi
 buddho bhagavā: ananucchaviyam bhikkhave ananulomi-

kam . . . akaraṇiyam. katham hi nāma tumhe moghapurisā suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipissatha. n' etam moghapurisā appasannānam vā pasādāya. vigarahitvā dhammadikatham katvā bhikkhū āmantesi: na bhikkhave suddho bhikkhu anāpattiko avatthusmim akāraṇe ukkhipitabbo. yo ukkhipeyya, āpatti dukkaṭassā 'ti. ||8|| atha kho te bhikkhū utṭhāyāsanā ekamsam uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayam suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipimhā, tesam no bhante bhagavā accayam accayato patīgaṇhātū āyatim samvarāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bāle yathā mūlhe yathā akusale ye tumhe suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayam accayato disvā yathādhammam paṭikarotha tam vo mayam patīgaṇhāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayam accayato disvā yathādhammam paṭikaroti āyatim samvaram āpajjatīti. ||9||1||

tena kho pana samayena Campāyam bhikkhū evarūpāni kammāni karonti: adhammena vaggakammam karonti, adhammena samaggakammam karonti, dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammapaṭirūpakena samaggak. k., eko pi ekam ukkhipati, eko pi dve ukkhipati, eko pi sambahule ukkhipati, eko pi samgham ukkh., dve pi ekam ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi samgham ukkh., sambahulāpi ekam ukkh., sambahulāpi samgham ukkh., samgho pi samgham ukkhipati. ||1|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma Campāyam bhikkhū evarūpāni kammāni karissanti: adhammena vaggakammam karissanti, . . . dhammapaṭirūpakena samaggakammam karissanti, eko pi ekam ukkhipissati . . . samgho pi samgham ukkhipissatīti. atha kho te bhikkhū bhagavato etam attham arocesum. saccam kira bhikkhave Campāyam bhikkhū evarūpāni kammāni karonti:

adhammena vaggakammā karonti . . . samgho pi samgham ukkhipati. saccam bhagavā. vigarahi buddho bhagavā: ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam . . . akaranīyam. katham hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammā karissanti . . . samgho pi samgham ukkhipissati. n' etam bhikkhave appasannānām vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammā akammā na ca karanīyam. adhammena samaggakammā akammā na ca karanīyam . . . dhammapatirūpakena samaggakammāna akammāna ca karanīyam, eko pi ekam ukkhipati akammāna ca karanīyam . . . samgho pi samgham ukkhipati akammāna ca karanīyam. ||3|| cattār' imāni bhikkhave kammāni: adhammena vaggakammā, adhammena samaggakammā, dhammena vaggakammā, dhammena samaggakammā. tatra bhikkhave yam idam adhammena vaggakammā idam bhikkhave kammā adhammattā vaggattā kuppam atthānārahā. na bhikkhave evarūpam kammām kātabbām na ca mayā evarūpam kammām anuññātam. tatra bhikkhave yam idam adhammena samaggakammā idam bhikkhave kammā adhammattā kuppam . . . anuññātam. tatra bhikkhave yam idam dhammena vaggakammā idam bhikkhave kammā vaggattā kuppam . . . anuññātam. tatra bhikkhave yam idam dhammena samaggakammā idam bhikkhave kammā dhammattā samaggattā akuppam thānārahā. evarūpam bhikkhave kammām kātabbām evarūpam ca mayā kammām anuññātam. tasmāt iha bhikkhave evarūpam kammām karissāma yad idam dhammena samaggan ti, evañ hi vo bhikkhave sikkhitabban ti. ||4||2||

tena kho pana samayena chabbaggyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammā karonti, adhammena samaggakammā k., dhammena vaggak. k., dhammapatirūpakena vaggak. k., dhammap. samaggak. k., ñattivipannam pi kammām karonti anussāvanasampannam, anussāvanavipannam pi kammām karonti ñattisampannam,

ñattivipannam pi anussâvanavipannam pi kammañ karonti, aññatrâpi dhammâ kammañ karonti aññatrâpi vinayâ k. k., aññatrâpi satthu sâsanâ k. k., pañikutthakatam pi kammañ karonti adhammikam kuppam atthânâraham. ye te bhikkhû appicchâ te ujjhâyanti khîyanti vipâcenti: katham hi nâma chabbaggyâ bhikkhû evarûpâni kammâni karissanti: adhammena vaggakammam karissanti . . . pañikutthakatam pi kammañ karissanti kuppam atthânârahan ti. atha kho te bhikkhû bhagavato etam attham ârocesum. saccam kira bhikkhave chabbaggyâ bhikkhû evarûpâni kammâni karonti: adhammena vaggakammam karonti — la — pañikutthakatam pi kammañ karonti adhammikam kuppam atthânârahan ti. saccam bhagavâ. — la — vigarahitvâ dhammikatham katvâ bhikkhû âmantesi: ||1|| adhammena ce bhikkhave vaggakammam akammam na ca karanîyam . . . dhammapañirûpakena samaggakammam akammam na ca karanîyam, ñattivipannam ce bhikkhave kammañ anussâvanasampannam akammam na ca karanîyam, anussâvanavipannam ce bhikkhave kammañ ñattisampannam ak. na ca k., ñattivipannam ce bhikkhave kammañ anussâvanavipannam ak. na ca k., aññatrâpi dhammâ kammañ ak. na ca k., annatrâpi vinayâ kammañ ak. na ca k., aññatrâpi satthu sâsanâ kammañ ak. na ca k., pañikutthakatam ce bhikkhave kammañ adhammikam kuppam atthânâraham akammam na ca karanîyam. ||2||

cha yimâni bhikkhave kammâni: adhammakammam vaggakammam samaggakammam dhammapañirûpakena vaggakammam dhammapañirûpakena samaggakammam dhammena samaggakammam. katamam ca bhikkhave adhammakammam. ñattidutiye ce bhikkhave kamme ekâya ñattiyâ kammañ karoti na ca kammavâcam anussâveti, adhammakammam. ñattidutiye ce bhikkhave kamme dvîhi kammasâveti, adhammakammam. ñattidutiye ce bhikkhave kamme ekâya kamma-vâcâya kammañ karoti na ca ñattim thapeti, adhammakammam. ñattidutiye ce bhikkhave kamme dvîhi kamma-vâcâhi kammañ karoti na ca ñattim thapeti, adhammakammam. ||3|| ñatticatutthe ce bhikkhave kamme ekâya ñattiyâ kammañ karoti na ca kammavâcam anussâveti,

adhammakkammam. ñatticatutthe ce bhikkhave kamme dvīhi
 ñattīhi kammam karoti . . . tīhi ñattīhi kammam karoti . . .
 catūhi ñattīhi kammam karoti na ca kammavācam anussāveti,
 adhammakkammam. ñatticatutthe ce bhikkhave kamme ekāya
 kammavācāya kammam karoti . . . dvīhi kammavācāhi
 kammam karoti . . . tīhi kammavācāhi kammam karoti . . .
 catūhi kammavācāhi kammam karoti na ca ñattim thapeti,
 adhammakkammam. idam vuccati bhikkhave adhamma-
 kammam. ||4|| katamam ca bhikkhave vaggakammam.
 ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kamma-
 ppattā te anāgatā honti, chandārahānam chando anāhaṭo
 hoti, sammukhībhūtā paṭikkosanti, vaggakammam. ñatti-
 dutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā
 te āgatā honti, chandārahānam chando anāhaṭo hoti,
 sammukhībhūtā paṭikkosanti, vaggakammam. ñattidutiye
 ce bhikkhave kamme yāvatikā bhikkhū kammappattā te
 āgatā honti, chandārahānam chando āhaṭo hoti, sammukhī-
 bhūtā paṭikkosanti, vaggakammam. ñatticatutthe ce . . .
(the same three cases are repeated here) . . . vaggakammam.
 idam vuccati bhikkhave vaggakammam. ||5|| katamam ca
 bhikkhave samaggakammam. ñattidutiye ce bhikkhave
 kamme yāvatikā bhikkhū kammappattā te āgatā honti,
 chandārahānam chando āhaṭo hoti, sammukhībhūtā na
 paṭikkosanti, samaggakammam. ñatticatutthe ce . . . na
 paṭikkosanti, samaggakammam. idam vuccati bhikkhave
 samaggakammam. ||6|| katamam ca bhikkhave dhamma-
 paṭirūpakena vaggakammam. ñattidutiye ce bhikkh-
 ave kamme paṭhamam kammavācam anussāveti, pacchā
 ñattim thapeti, yāvatikā bhikkhū kammappattā te anāgatā
 honti, chandārahānam chando anāhaṭo hoti, sammukhībhūtā
 paṭikkosanti, dhammapaṭirūpakena vaggakammam. ñatti-
 dutiye ce bhikkhave kamme paṭhamam kammavācam anussā-
 veti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā
 te āgatā honti, chandārahānam chando anāhaṭo hoti, sammu-
 khībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammam.
 ñattidutiye ce bhikkhave kamme paṭhamam kammavācam
 anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kamma-
 ppattā te āgatā honti, chandārahānam chando āhaṭo hoti,

sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammam. fiatticatutthe ce bhikkhave kamme . . . (*the same three cases are repeated here*) . . . dhammapaṭirūpakena vaggakammam. idam vuccati bhikkhave dhammapaṭirūpakena vaggakammam. ||7|| katamam ca bhikkhave dhammapaṭirūpakena samaggakammam. fiattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā fiattim thapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammapaṭirūpakena samaggakammam. fiatticatutthe ce . . . na paṭikkosanti, dhammapaṭirūpakena samaggakammam. idam vuccati bhikkhave dhammapaṭirūpakena samaggakammam. ||8|| katamam ca bhikkhave dhammena samaggakammam. fiattidutiye ce bhikkhave kamme paṭhamam fiattim thapeti, pacchā ekāya kammavācāya kammam karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammam. fiatticatutthe ce bhikkhave kamme paṭhamam fiattim thapeti, pacchā tīhi kammavācāhi kammam karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammam. ||9||3||

pañca samghā: catuvaggo bhikkhusamgho, pañcavaggo bhikkhusamgho, dasavaggo bhikkhusamgho, vīsativaggo bhikkhusamgho, atirekavisativaggo bhikkhusamgho. tatra bhikkhave yv āyam catuvaggo bhikkhusamgho, thapetvā tīni kammāni upasampadām pavāraṇām abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam pañcavaggo bhikkhusamgho, thapetvā dve kammāni majjhimesu janapadesu upasampadām abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam dasavaggo bhikkhusamgho, thapetvā ekām kammām abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam vīsativaggo bhikkhusamgho, dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam atirekavisativaggo

bhikkhusaṅgo, dhammena samaggo sabbakammesu kamma-patto. ||1|| catuaggakaraṇam ce bhikkhave kammam bhikkhunīcatuttho kammam kareyya, akammam na ca karaṇiyam. catuaggakaraṇam ce bhikkhave kammam sikkhamānācatuttho . . . sāmañeracatuttho . . . sāmañerīcatuttho . . . sikkham paccakkhātakacatuttho . . . antimavatthum ajjhāpannakacatuttho . . . āpattiyā adassane ukhittakacatuttho . . . āpattiyā appatikamme ukhittakacatuttho . . . pāpikāya diṭṭhiyā appatinissagge ukhittakacatuttho . . . pāṇḍakacatuttho . . . theyyasamvāsakacatuttho . . . titthiyapakkantakacatuttho . . . tirachānagatacatuttho . . . mātughātakacatuttho . . . pitughātakacatuttho . . . arahantaghātakacatuttho . . . bhikkhunīdūsakacatuttho . . . saṅghabhedakacatuttho . . . lohituppādakacatuttho . . . ubhatovyāñjanakacatuttho . . . nānāsaṃvāsakacatuttho . . . nānāśimāya ṭhitacatuttho . . . iddhiyā vehāse ṭhitacatuttho . . . yassa saṅgo kammam karoti tamcatuttho kammam kareyya, akammam na ca karaṇiyam. ||2|| catuaggakaraṇam.

pañcavaggakaraṇam ce bhikkhave kammam bhikkhunīpañcamo kammam kareyya, akammam na ca karaṇiyam . . . yassa saṅgo kammam karoti tampañcamo kammam kareyya, akammam na ca karaṇiyam. ||3|| pañca vaggakaraṇam.

dasavaggakaraṇam ce bhikkhave kammam bhikkhunīda-samo kammam kareyya, akammam na ca karaṇiyam . . . yassa saṅgo kammam karoti tamdasamo kammam kareyya, akammam na ca karaṇiyam. ||4|| dasavaggakaraṇam.

vīsativaggakaraṇam ce bhikkhave kammam bhikkhunīvīso kammam kareyya, akammam na ca karaṇiyam . . . yassa saṅgo kammam karoti tamvīso kammam kareyya, akammam na ca karaṇiyam. ||5|| vīsativaggakaraṇam.

pārivāsikacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseya mānattam dadeyya, tamvīso abbheyya, akammam na ca karaṇiyam. mūlāya paṭikassanārahacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karaṇiyam. mānattārahacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso

abbheyya, akammam na ca karaṇiyam. mānattacārikacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karaṇiyam. abbhānārahacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karaṇiyam. ||6||

ekaccassa bhikkhave samghamajjhē paṭikkosanā rūhati, ekaccassa na rūhati. kassa ca bhikkhave samghamajjhē paṭikkosanā na rūhati. bhikkhuniyā bhikkhave samghamajjhē paṭikkosanā na rūhati, sikkhamānāya bhikkhave — la — sāmaṇerassa bh., sāmaṇeriyyā bh., sikkham paccakkhatakassa bh., antimavatthum ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanattassa bh., āpattiyā adassane ukkhittakassa bh., āpattiyā appaṭikamme ukkhittakassa bh., pāpikāya ditthiyā appaṭinissagge ukkhittakassa bh., pañdakassa bh., theyyasamvāsakassa bh., titthiyapakkantakassa bh., tiracchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunidūsakassa bh., samghabhedakassa bh., lohituppādakassa bh., ubhatovyanjanakassa bh., nānāsamvāsakassa bh., nānāsīmāya thitassa bh., iddhiyā vēhāse thitassa bh., yassa samgho kammam karoti tassa bhikkhave samghamajjhē paṭikkosanā na rūhati. imesam kho bhikkhave samghamajjhē paṭikkosanā na rūhati. ||7|| kassa ca bhikkhave samghamajjhē paṭikkosanā rūhati. bhikkhussa bhikkhave pakatattassa samānasamvāsakassa samānasīmāya thitassa antamaso ānantarikassāpi bhikkhuno viññāpentassa samghamajjhē paṭikkosanā rūhati. imassa kho bhikkhave samghamajjhē paṭikkosanā rūhati. ||8||

dve 'mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇam, tam ce samgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, tam ce samgho nissāreti dunnissārito. ayam vuccati bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihi-

samsattho viharati ananulomikehi gihisamsagghei, tam ce samgho nissāreti sunissārito. ayam vuccati bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti sunissārito. ||9||

dve 'mā bhikkhave osāraṇā. athi bhikkhave puggalo appatto osāraṇam, tam ce samgho osāreti ekacco sosārīto ekacco dosārīto. katamo ca bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti dosārīto. pañdako bhikkhave appatto osāraṇam tam ce samgho osāreti dosārīto. theyyasamvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātako bh., pitughātako bh., arahantaghātako bh., bhikkhunidūsako bh., samghabhedako bh., lohituppādako bh., ubhatovyajjanako bhikkhave appatto osāraṇam tam ce samgho osāreti dosārīto. ayam vuccati bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti dosārīto. ime vuccanti bhikkhave puggalā appattā osāraṇam tam ce samgho osāreti dosārītā. ||10|| katamo ca bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti sosārīto. hatthacchinno bhikkhave appatto osāraṇam tam ce samgho osāreti sosārīto. pādacchinno bhikkhave, hatthapādacchinno bh., kaññacchinno bh., nāsacchinno bh., kaññanāsacchinno bh., aṅgulicchinno bh., alacchinno bh., kañḍaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagandī bh., lakkhanāhato bh., kasāhato bh., likhitako bh., sīpadiko bh., pāparogī bh., parisadūsako bh., kāṇo bh., kuṇi bh., khaṇjō bh., pakkhahato bh., chinniriyāpatho bh., jarādubbalo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhīro bh., andhamūgabadhīro bhikkhave appatto osāraṇam tam ce samgho osāreti sosārīto. ayam vuccati bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti sosārīto. ime vuccanti bhikkhave puggalā appattā osāraṇam tam ce samgho osāreti sosārītā. ||11|| 4 ||

Vāsabha gāmabhāṇavāram paṭhamam.

idha pana bhikkhave bhikkhussa na hoti āpatti datthabbā. tam enām codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti: n' atthi me āvuso āpatti yam aham passeyyan ti.

tam samgho āpattiyā adassane ukkhipati, adhammakammam.
 idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā.
 tam enām codeti samgho vā sambahulā vā ekapuggalo vā :
 āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so
 evam vadeti : n' atthi me āvuso āpatti yam aham patikareyyan
 ti. tam samgho āpattiyā appaṭikamme ukkhipati,
 adhammakammam. idha pana bhikkhave bhikkhussa na
 hoti pāpikā ditthi paṭinissajjetā. tam enām codeti samgho
 vā sambahulā vā ekapuggalo vā : pāpikā te āvuso ditthi,
 paṭinissajj' etam pāpikam ditthin ti. so evam vadeti : n' atthi
 me āvuso pāpikā ditthi yam aham paṭinissajjeyyan ti. tam
 samgho pāpikāya ditthiyā appaṭinissagge ukkhipati, adham-
 makammam. ||1|| idha pana bhikkhave bhikkhussa na hoti
 āpatti datṭhabbā na hoti āpatti paṭikātabbā. tam enām codeti
 samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso
 āpanno, passas' etam āpattim, paṭikarohi tam āpattin ti. so
 evam vadeti : n' atthi me āvuso āpatti yam aham passeyyam,
 n' atthi me āvuso āpatti yam aham patikareyyan ti. tam
 samgho adassane vā appaṭikamme vā ukkhipati, adhamma-
 kammam. ||2|| idha pana bhikkhave bhikkhussa na hoti
 āpatti datṭhabbā na hoti pāpikā ditthi paṭinissajjetā. tam
 enām codeti samgho vā sambahulā vā ekapuggalo vā :
 āpattim tvam āvuso āpanno, passas' etam āpattim, pāpikā
 te ditthi, paṭinissajj' etam pāpikam ditthin ti. so evam
 vadeti : n' atthi me āvuso āpatti yam aham passeyyam,
 n' atthi me pāpikā ditthi yam aham paṭinissajjeyyan ti. tam
 samgho adassane vā appaṭinissagge vā ukkhipati, adhamma-
 kammam. ||3|| idha pana bhikkhave bhikkhussa na hoti
 āpatti paṭikātabbā na hoti pāpikā ditthi paṭinissajjetā. tam
 enām codeti samgho vā sambahulā vā ekapuggalo vā : āpattim
 tvam āvuso āpanno, paṭikaroh' etam āpattim, pāpikā te ditthi,
 paṭinissajj' etam pāpikam ditthin ti. so evam vadeti : n'
 atthi me āvuso āpatti yam aham patikareyyam, n' atthi me
 pāpikā ditthi yam aham paṭinissajjeyyan ti. tam samgho
 appaṭikamme vā appaṭinissagge vā ukkhipati, adhamma-
 kammam. ||4|| idha pana bhikkhave bhikkhussa na hoti
 āpatti datṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā
 ditthi paṭinissajjetā. tam enām codeti samgho vā sambahulā

vâ ekapuggalo vâ : âpattim tvam âvuso âpanno, passas' etam âpattim, paṭikarohi tam âpattim, pâpikâ te ditṭhi, paṭinissajj' etam pâpikam ditṭhin ti. so evam vadeti : n' atthi me âvuso âpatti yam aham passeyyam, n' atthi me âvuso âpatti yam aham paṭikareyyam, n' atthi me pâpikâ ditṭhi yam aham paṭinissajjeyyan ti. tam samgho adassane vâ appatikamme vâ appatinissagge vâ ukkhipati, adhammakkammam. || 5 ||

idha pana bhikkhave bhikkhussa hoti âpatti datthabbâ. tam enam codeti samgho vâ sambahulâ vâ ekapuggalo vâ : âpattim tvam âvuso âpanno, passas' etam âpattin ti. so evam vadeti : âmâvuso passâmîti. tam samgho âpattiyâ adassane ukkhipati, adhammakammam. idha pana bhikkhave bhikkhussa hoti âpatti paṭikâtabbâ. tam enam codeti samgho vâ sambahulâ vâ ekapuggalo vâ : âpattim tvam âvuso âpanno, paṭikarohi tam âpattin ti. so evam vadeti : âmâvuso paṭikarissâmîti. tam samgho âpattiyâ appatikamme ukkhipati, adhammakammam. idha pana bhikkhave bhikkhussa hoti pâpikâ ditṭhi patinissajjetâ. tam enam codeti samgho vâ sambahulâ vâ ekapuggalo vâ : pâpikâ te âvuso ditṭhi, paṭinissajj' etam pâpikam ditṭhin ti. so evam vadeti : âmâvuso patinissajjissâmîti. tam samgho pâpikâya ditṭhiyâ appatînissagge ukkhipati, adhammakammam. || 6 || idha pana bhikkhave bhikkhussa hoti âpatti datthabbâ hoti âpatti paṭikâtabbâ — la — hoti âpatti datthabbâ hoti pâpikâ ditṭhi paṭinissajjetâ, hoti âpatti paṭikâtabbâ hoti pâpikâ ditṭhi paṭinissajjetâ, hoti âpatti datthabbâ hoti âpatti paṭikâtabbâ hoti pâpikâ ditṭhi paṭinissajjetâ. tam enam codeti samgho vâ sambahulâ vâ ekapuggalo vâ : âpattim tvam âvuso âpanno, passas' etam âpattim, paṭikarohi tam âpattim, pâpikâ te ditṭhi, paṭinissajj' etam pâpikam ditṭhin ti. so evam vadeti : âmâvuso passâmî, âma paṭikarissâmî, âma paṭinissajjissâmîti. tam samgho adassane vâ appatikamme vâ appatînissagge vâ ukkhipati, adhammakammam. || 7 ||

idha pana bhikkhave bhikkhussa hoti âpatti datthabbâ. tam enam codeti samgho vâ sambahulâ vâ ekapuggalo vâ : âpattim tvam âvuso âpanno, passas' etam âpattin ti. so evam vadeti : n' atthi me âvuso âpatti yam aham passeyyan ti.

tam samgho adassane ukkhipati, dhammakammam. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. tam enā codeti samgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, patikarohi tam āpattin ti. so evam vadeti: n' atthi me āvuso āpatti yam aham paṭikareyyan ti. tam samgho appatikamme ukkhipati, dhammakammam. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. tam enā codeti samgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti: n' atthi me āvuso pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam samgho pāpikāya diṭṭhiyā appatiniṣagge ukkhipati, dhammakammam. ||8|| idha pana bhikkhave bhikkhussa hoti āpatti datṭhabbā hoti āpatti paṭikātabbā, hoti āpatti datṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti patikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti datṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. tam enā codeti samgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, passas' etam āpattim, patikarohi tam āpattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikam dithin ti. so evam vadeti: n' atthi me āvuso āpatti yam aham passeyyam, n' atthi me āvuso āpatti yam aham paṭikareyyam, n' atthi me pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam samgho adassane vā appatikamme vā appatiniṣagge vā ukkhipati, dhammakamman ti. ||9||5||

atha kho āyasmā Upāli yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante samaggo samgho sammukhākaranīyam kammam asammukhā karoti, dhammakammam nu kho tam bhante vinayakamman ti. adhammakammam tam Upāli avinayakammam. ||1|| yo nu kho bhante samaggo samgho paṭipucchākaranīyam kammam appatipucchā karoti, paṭīññāyakaranīyam kammam appatīññāya karoti, sativinayārahassa amūlavinayam deti, amūlavinayārahassa tassapāpiyyasikākammam karoti, tassapāpiyyasikākammārahassa tajjaniyakammam karoti, tajjaniyakammārahassa nissayakammam k.,

nissayakamārahassa pabbājaniyakammam k., pabbājaniyakammārahassa patisāraṇiyakammam k., patisāraṇiyakammārahassa ukkhepaniyakammam k., ukkhepaniyakammārahassa parivāsam deti, parivāsārahām mūlāya paṭikkassati, mūlāya paṭikkassanārahassa mānattam deti, mānattārahām abbheti, abbhānārahām upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti. ||2|| adhammakammam tam Upāli avinayakammam. yo kho Upāli samaggo samgho sammukhākaraṇiyam kammam asammukhā karoti, evam kho Upāli adhammakammam hoti avinayakammam evañ ca pana samgho satisāro hoti. yo kho Upāli samaggo samgho paṭipucchākaraṇiyam kammam appatipucchā karoti, paṭīññāyakaraṇiyam . . . abbhānārahām upasampādeti, evam kho Upāli adhammakammam hoti avinayakammam evañ ca pana samgho satisāro hotiti. ||3||

yo nu kho bhante samaggo samgho sammukhākaraṇiyam kammam sammukhā karoti, dhammakammam nu kho tam bhante vinayakamman ti. dhammakammam tam Upāli vinayakammam. yo nu kho bhante samaggo samgho paṭipucchākaraṇiyam kammam paṭipucchā karoti, paṭīññāyakaraṇiyam kammam paṭīññāya karoti, sativinayārahassa sativinayam deti . . . abbhānārahām abbheti, upasampadārahām upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti. dhammakammam tam Upāli vinayakammam. yo kho Upāli samaggo samgho sammukhākaraṇiyam kammam sammukhā karoti, evam kho Upāli dhammakammam hoti vinayakammam evañ ca pana samgho anatisāro hoti. yo kho Upāli samaggo samgho paṭipucchākaraṇiyam kammam paṭipucchā karoti . . . upasampadārahām upasampādeti, evam kho Upāli dhammakammam hoti vinayakammam evañ ca pana samgho anatisāro hotiti. ||4||

yo nu kho bhante samaggo samgho sativinayārahassa amūlavinayam deti amūlavinayārahassa sativinayam deti, dhammakammam nu kho tam bhante vinayakamman ti. adhammakammam tam Upāli avinayakammam. yo nu kho bhante samaggo samgho amūlavinayārahassa tassapāpiyyasikākammārahassa amūlavinayam deti, tassapāpiyyasikākammārahassa tajjaniya-

kammam karoti tajjaniyakammārahassa tassapāpiyyasikā-kammam karoti, tajjaniyakammārahassa nissayakammam karoti nissayakammārahassa tajjaniyakammam karoti, nissayakammārahassa pabbājaniyakammam karoti pabbājaniyakammārahassa nissayakammam karoti, pabbājaniyakammārahassa patisāraṇiyakammam karoti paṭisāraṇiyakammārahassa pabbājaniyakammam karoti, patisāraṇiyakammārahassa ukkhepaniyakammam karoti ukkhepaniyakammārahassa patisāraṇiyakammam karoti, ukkhepaniyakammārahassa parivāsam deti parivāsārahassa ukkhepaniyakammam karoti, parivāsārahāḥ mūlāya paṭikassati mūlāya paṭikassanārahassa parivāsam deti, mūlāya paṭikassanārahassa mānattam deti mānattārahāḥ mūlāya patikassati, mānattārahāḥ abbheti abbhānārahassa mānattam deti, abbhānārahāḥ upasampādeti upasampadārahāḥ abbheti, dhammakammam nu kho tam bhante vinayakamman ti. ||5|| adhammakammam tam Upāli avinayakammam. yo kho Upāli samaggo saṃgho sativinayārahassa amūlhavinayam deti amūlhavinayārahassa sativinayam deti, evam kho Upāli adhammakammam hoti avinayakammam evañ ca pana saṃgho sātisāro hoti. yo kho Upāli samaggo saṃgho amūlhavinayārahasssa tassapāpiyyasikā-kammam karoti . . . upasampadārahāḥ abbheti, evam kho Upāli adhammakammam hoti avinayakammam evañ ca pana saṃgho sātisāro hotiti. ||6||

yo nu kho bhante samaggo saṃgho sativinayārahassa sativinayam deti amūlhavinayārahassa amūlhavinayam deti, dhammakammam nu kho tam bhante vinayakamman ti. dhammakammam tam Upāli vinayakammam. yo nu kho bhante samaggo saṃgho amūlhavinayārahassa amūlhavinayam deti, tassapāpiyyasikākammārahassa tassapāpiyyasikākammam karoti . . . abbhānārahāḥ abbheti, upasampadārahāḥ upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti. ||7|| dhammakammam tam Upāli vinayakammam. yo kho Upāli samaggo saṃgho sativinayārahassa sativinayam deti amūlhavinayārahassa amūlhavinayam deti, evam kho Upāli dhammakammam hoti vinayakammam evañ ca pana saṃgho anatisāro hoti. yo kho Upāli samaggo saṃgho amūlhavinayārahassa amūlhavinayam

deti . . . upasampadārahām upasampādeti, evam kho Upāli dhammakammām hoti vinayakammām evañ ca pana samgho anatisāro hotiti. ||8||

atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo samgho sativinayārahassa amūlhavinayam deti, evam kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana samgho satisāro hoti. yo kho bhikkhave samaggo samgho sativinayārahassa tassapāpiyyasikākammām karoti, sativinayārahassa tajjaniyakammām karoti . . . sativinayārahām upasampādeti, evam kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana samgho satisāro hoti. yo kho bhikkhave samaggo samgho amūlhavinayārahassa tassapāpiyyasikākammām karoti, evam kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana samgho satisāro hoti. yo kho bhikkhave samaggo samgho amūlhavinayārahassa tajjaniyakammām karoti . . . amūlhavinayārahām upasampādeti, amūlhavinayārahassa sativinayam deti, evam kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana samgho satisāro hoti. yo kho bhikkhave samaggo samgho tassapāpiyyasikākammārahassa . . . upasampadārahām abbheti, evam kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana samgho satisāro hotiti. ||9||6||

Upālipucchābhāṇavāram dutiyam.

idha pana bhikkhave bhikkhu bhañdanakārako hoti kalahakārako vivādakārako bhassakārako samghe adhikaranakārako. tatra ce bhikkhūnam evam hoti : ayam kho āvuso bhikkhu bhañdanakārako — la — samghe adhikaranakārako, hand' assa mayam tajjaniyakammām karomā 'ti, te tassa tajjaniyakammām karonti adhammena vaggā. so tamhā āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evam hoti : ayam kho āvuso bhikkhu samghena tajjaniyakammām kato adhammena vaggehi, hand' assa mayam tajjaniyakammām karomā 'ti, te tassa tajjaniyakammām karonti adhammena samaggā. so tamhāpi āvāsā aññam āvāsam gacchati, tattha pi bhikkhūnam . . . tajjaniyakammām kato adhammena samaggehi, hand' assa mayam

tajjaniyakammam karomâ 'ti, te tassa tajjaniyakammam karonti dhammena vaggâ. so tamhâpi âvâsâ aññam . . . tajjaniyakammam kato dhammena vaggehi, hand' assa mayam tajjaniyakammam karomâ 'ti, te tassa tajjaniyakammam karonti dhammapatîrûpakena vaggâ. so tamhâpi âvâsâ aññam . . . tajjaniyakammam kato dhammapatîrûpakena vaggehi, hand' assa mayam tajjaniyakammam karomâ 'ti, te tassa tajjaniyakammam karonti dhammapatîrûpakena samaggâ. ||1|| idha pana bhikkhave bhikkhu bhañdanakârako hoti . . . samghe adhikarañakârako. tatra ce bhikkhûnam evam hoti: ayam kho âvuso bhikkhu bhañdanakârako . . . samghe adhikarañakârako, hand' assa mayam tajjaniyakammam karomâ 'ti, te tassa tajjaniyakammam karonti adhammena samaggâ. so tamhâpi âvâsâ aññam âvâsam gacchatî, tattha bhikkhûnam evam hoti: ayam kho âvuso bhikkhu samghena tajjaniyakammam kato adhammena samaggehi, hand' assa mayam . . . dhammena vaggâ. so tamhâpi âvâsâ . . . dhammapatîrûpakena samaggâ. so tamhâpi âvâsâ . . . adhammena vaggâ. ||2|| idha pana bhikkhave bhikkhu bhañdanakârako hoti . . . samghe adhikarañakârako. tatra ce bhikkhûnam evam hoti: ayam kho âvuso bhikkhu bhañdanakârako . . . samghe adhikarañakârako, hand' assa mayam tajjaniyakammam karomâ 'ti, te tassa tajjaniyakammam karonti dhammena vaggâ . . . dhammapatîrûpakena vaggâ . . . dhammapatîrûpakena samaggâ . . . adhammena vaggâ . . . adhammena samaggâ. ||3|| idha pana bhikkhave bhikkhu bhañdanakârako hoti . . . samghe adhikarañakârako. tatra ce bhikkhûnam evam hoti: ayam kho âvuso bhikkhu bhañdanakârako . . . samghe adhikarañakârako, hand' assa mayam tajjaniyakammam karomâ 'ti, te tassa tajjaniyakammam karonti dhammapatîrûpakena vaggâ . . . dhammapatîrûpakena samaggâ . . . adhammena vaggâ . . . adhammena samaggâ . . . dhammena vaggâ. ||4|| idha pana bhikkhave bhikkhu bhañdanakârako hoti . . . samghe adhikarañakârako. tatra ce bhikkhûnam evam hoti: ayam kho âvuso bhikkhu bhañdanakârako . . . samghe adhikarañakârako, hand' assa mayam tajjaniyakammam karomâ 'ti, te

tassa tajjaniyakammam karonti dhammapatiñüpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā . . . dhammapatiñüpakena vaggā. ||5||
 idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihisamsattho viharati ananulomikehi gihisamsaggehi. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bālo avyatto . . . gihisamsaggehi, hand' assa mayam nissayakammam karomā 'ti, te tassa nissayakammam karonti adhammena vaggā. so tamhā āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evam hoti: ayam kho āvuso bhikkhu samghena nissayakammam kato adhammena vaggehi, hand' assa mayam nissayakammam karomā 'ti, te tassa nissayakammam karonti adhammena samaggā — la — dhammena vaggā, dhammapatiñüpakena vaggā, dhammapatiñüpakena samaggā. yathā hetṭhā tathā cakkam kātabbam — la —. ||6|| idha pana bhikkhave bhikkhu kuladūsako hoti pāpasamācāro. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu kuladūsako pāpasamācāro, hand' assa mayam pabbajaniyakammam karomā 'ti te tassa pabbajaniyakammam karonti adhammena vaggā . . . (comp. § 6) . . . dhammapatiñüpakena samaggā. cakkam kātabbam. ||7|| idha pana bhikkhave bhikkhu gihī akkosati paribhāsati. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu gihī akkosati paribhāsati, hand' assa mayam patisāraṇiyakammam karomā 'ti, te tassa patisāraṇiyakammam karonti adhammena vaggā . . . (comp. § 6) . . . dhammapatiñüpakena samaggā. cakkam kātabbam. ||8|| idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchatī āpattim passitum. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu āpattim āpajjitvā na icchatī āpattim passitum, hand' assa mayam āpattiyā adassane ukkhepaniyakammam karomā 'ti, te tassa āpattiyā adassane ukkhepaniyakammam karonti adhammena vaggā . . . dhammapatiñüpakena samaggā. cakkam kātabbam. ||9|| idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchatī āpattim patikātum. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu āpattim āpajjitvā na icchatī āpattim patikātum, hand' assa mayam āpattiyā appatikamme ukkhepaniyakammam karomā

'ti, te tassa āpattiyā appatikamme ukkhepaniyakammam karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||10|| idha pana bhikkhave bhikkhu na icchatī pāpikām dīṭṭhim paṭinissajjītum. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu na icchatī pāpikām dīṭṭhim paṭinissajjītum, hand' assa mayam pāpikāya dīṭṭhiyā appatiṇissagge ukkhepaniyakammam karomā 'ti, te tassa pāpikāya dīṭṭhiyā appatiṇissagge ukkhepaniyakammam karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||11||

idha pana bhikkhave bhikkhu samghena tajjaniyakammam kato sammāvattati lomam pāteti netthāram vattati tajjaniyassa kammassa paṭippassaddhim yācati. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu samghena tajjaniyakamman kato sammāvattati . . . paṭippassaddhim yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena vaggā. so tamhā āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evam hoti: imassa kho āvuso bhikkhuno samghena tajjaniyakammam paṭippassaddham adhammena vaggehi, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti. te tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhamma-paṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā. ||12|| idha pana bhikkhave bhikkhu samghena tajjaniyakammam kato sammāvattati lomam pāteti netthāram vattati tajjaniyassa kammassa paṭippassaddhim yācati. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu . . . yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . (comp. § 2-5) . . . dhammapaṭirūpakena vaggā. ||13|| idha pana bhikkhave bhikkhu samghena nissayakammam kato sammāvattati lomam pāteti netthāram vattati nissayassa kammassa paṭippassaddhim yācati . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu samghena pabbājaniyakammam kato . . . patisāraṇiyakammam kato . . . āpattiyā adassane ukkhepaniyakammam kato . . . āpattiyā appatikamme ukkhepaniyakammam kato . . . pāpikāya dīṭṭhiyā

appaṭinissagge ukkhepaniyakammām kato . . . cakkam
kātabbam. ||14||

idha pana bhikkhave bhikkhu bhañdanakārako hoti . . .
saṅghe adhikaranakārako. tatra ce bhikkhūnam evam hoti :
ayam kho āvuso bhikkhu bhañdanakārako — la — saṅghe
adhikaranakārako, hand' assa mayam tajjaniyakammām
karomā 'ti, te tassa tajjaniyakammām karonti adhammena
vaggā. tatrāttho saṅgho vivadati adhammena vaggakammām
adhammena samaggakammām dhammena vaggakammām
dhammapatiṛūpakena vaggakammām dhammapatiṛūpakena
samaggakammām akatam kammām dukkaṭam kammām
puna kātabbam kamman ti. tatra bhikkhave ye te bhikkhū
evam āhamsu adhammena vaggakamman ti, ye ca te bhikkhū
evam āhamsu akatam kammām dukkaṭam kammām puna
kātabbam kamman ti, ime tattha bhikkhū dhammavādino.
||15|| idha pana bhikkhave bhikkhu bhañdanakārako hoti
. . . te tassa tajjaniyakammām karonti adhammena samaggā.
tatrāttho . . . tatra bhikkhave ye te bhikkhū evam āhamsu
adhammena samaggakamman ti ye ca te bhikkhū evam
āhamsu akatam kammām dukkaṭam kammām puna kātabbam
kamman ti, ime tattha bhikkhū dhammavādino. idha pana
bhikkhave bhikkhu bhañdanakārako hoti . . . dhammena
vaggā . . . dhammapatiṛūpakena vaggā . . . dhammapati-
rūpakena samaggā . . . ime tattha bhikkhū dhammavā-
dino. ||16||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattib-
hulo anapadāno gihisamsattho viharati ananulomikehi gihi-
samsaggehi. tatra ce bhikkhūnam evam hoti : ayam kho
āvuso bhikkhu bālo avyatto . . . gihisamsaggehi, hand' assa
mayam nissayakammām karomā 'ti, te tassa nissayakammām
karonti adhammena vaggā — la — adhammena samaggā,
dhammena vaggā, dhammapatiṛūpakena vaggā, dhammapati-
rūpakena samaggā. tatrāttho saṅgho vivadati . . . ime tattha
bhikkhū dhammavādino. ime pañca vārā samkhittā.
||17|| idha pana bhikkhave bhikkhu kuladūsako hoti
pāpasamācāro. tatra ce . . . pabbājaniyakammām karomā
'ti . . . ime pañca vārā samkhittā. idha pana bhikkhave
bhikkhu gihī akkosati paribhāsati. tatra ce . . . patisāraṇi-

yakammam karomā 'ti . . . ime pañca vārā samkhittā. idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchatī āpattim passitum. tatra ce . . . āpattiyā adassane ukkhepaniyakammam karomā 'ti . . . ime pañca vārā samkhittā. idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchatī āpattim paṭikātum. tatra ce . . . āpattiyā appaṭikamme ukkhepaniyakammam karomā 'ti . . . ime pañca vārā samkhittā. idha pana bhikkhave bhikkhu na icchatī pāpikam ditṭhim patinissajjatum. tatra ce . . . pāpikāya ditṭhiyā appatiñissagge ukkhepaniyakammam karomā 'ti . . . ime pañca vārā samkhittā. ||18||

idha pana bhikkhave bhikkhu samghena tajjaniyakammam kato sammāvattati lomam pāteti netthāram vattati tajjaniyassa kammasa paṭippassaddhim yācati. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu samghena tajjaniyakammam kato sammāvattati . . . paṭippassaddhim yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena vaggā. tatrattro samgho vivadati . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu samghena tajjaniyakammam kato sammāvattati . . . te tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapatirūpakena vaggā . . . dhammapatirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. ||19|| idha pana bhikkhave bhikkhu samghena nissayakammam kato . . . pabbājaniyakammam kato . . . patisāraṇiyakammam kato . . . āpattiyā adassane ukkhepaniyakammam kato . . . āpattiyā appaṭikamme ukkhepaniyakammam kato . . . pāpikāya ditṭhiyā appatiñissagge ukkhepaniyakammam kato . . . ime tattha bhikkhū dhammavādino 'ti. ||20|| 7

Campeyyakkhandhakam navamam.

imamhi khandhake vatthūni chattimsānīti. tassa uddānam:

Campāyam bhagavā āsi, vatthu Vāsabhagāmake,
āgantukānam ussukkam akāsi icchitabbake,|
pakataññuno 'ti fiatvā ussukkam na kari tadā,
ukkhitto na karotīti agamā jinasantike.|

adhammena vaggakammam samaggam adhammena ca
 dhammena vaggakammam ca paṭirūpakena vaggikam |
 paṭirūpakena samaggam, eko ukkhipat' ekakam
 eko ca dve sambahule samgham ukkhipat' ekato, |
 duve pi, sambahulapi, samgho samgham ca ukkhipi.
 5 sabbaññu pavaro sutvā adhamman ti paṭikkhipi.|
 ñattivipannam yam kammam sampannam anussāva-
 nam
 anussāvanavipannam sampannam ñattiyā ca yam |
 ubhayena vipannam ca aññatradhammad eva ca
 vinā satthu paṭikuṭṭham kuppam atṭhānārahikam. |
 adhamma-vaggam samaggam paṭirūpani ye duve,
 dhammen' eva ca sāmaggim anuññāsi tathāgato. |
 catuvaggo pañcavaggo dasavaggo ca vīsatī
 parovisativaggo ca samgho pañcavidho tathā. |
 thapetvā upasampadām yam ca kammam pavāraṇam
 10 abbhānakamma saha catuvaggehi kammiko. |
 duve kamme thapetvāna majjhadesupasampadā
 abbhānam pañcavaggiko sabbakammesu kammiko. |
 abbhān' ekam thapetvāna ye bhikkhū dasavaggikā.
 sabbakammakaro samgho vīso sabbatthakammiko. |
 bhikkhunī sikkhamānā ca sāmañero sāmañerikā
 paccakkhāt'-antimavaṭṭhū ukkhitt' āpattādassane |
 appatikamme diṭṭhiyā pañdaka-theyyasamvāsakam
 titthiya-tiracchānagatam mātu pitu ca ghātakam |
 araham bhikkhunidūsim bhedakam lohituppādam vyañja-
 nam
 15 nānāsamvāsako c' eva nānāśimāya iddhiyā |
 yassa samgho kare kammam hont' ete catuvisati,
 sambuddhena patikkhittā na h' ete gaṇapūrakā. |
 pārivāsikacatuttho parivāsam dadeyya vā
 mūlā-mānattam abbheyya akammam na ca karaṇam. |
 mūlā-araha-mānattā abbhānārahām eva ca
 na kammakārakā pañca sambuddhena pakāsitā. |
 bhikkhunī sikkhamānā ca sāmañero sāmañerikā
 paccakkhāt'-antimā-ummattā khitta-vedan'-adassane |
 appatikamme diṭṭhiyā pañdakāpi ca vyañjanā
 20 nānāsamvāsakā sīmā vehāsam yassa kamma ca |

atthārasannam etesam patikkosa na rūhati,
 bhikkhussa pakatattassa rūhati paṭikkosanā.|
 suddh' assa dunnisārito, bâlo hi sunissārito.
 pañdako theyyasamvāsam pakkanto tiracchānagato |
 mātu pitu arahanta-dûsako samghabhedako
 lohituppâdako c' eva ubhatovyāñjano ca yo |
 ekâdasannam etesam osâraṇam na yujjati.
 hattha-pâdâ tadubhayam kaṇṇa-nâsâ tadubhayâ |
 aṅguli ala-kaṇḍaram phaṇam khujjo ca vâmano
 25 gandī lakkhaṇa-kasâ ca likhitako ca sîpadi |
 pâpa-parisa-kâṇo ca kuṇi khaṇjo hato pi ca
 iriyâpatha-dubbalo andho mûgo ca badhiro |
 andhamûga-badhiro ca mûgabadhiram eva ca
 andhabadhiramûgo ca dvattims' ete anûnakâ,|
 tesam osâraṇam hoti sambuddhena pakâsitam̄.
 datthabbâ paṭikâtabbâ nissajjetam̄ na vijjati,|
 tassa ukkhepanâ kammâ satta honti adhammikâ,
 âpannam anuvattantam̄ satta te pi adhammikâ,|
 âpannam nânuvattantam̄ sattakammesu dhammikâ.
 30 sammukhâ paṭipucchâ ca paṭiññâya ca kârakâ |
 sati-amûlha-pâpikâ tajjaniyavasena ca
 pabbâjaniya-pâtisâro ukkhepa-parivâsa ca |
 mûla-mânatta-abbhânâ tath' eva upasampadâ :
 aññam̄ kareyya aññassa solas' ete adhammikâ,|
 tam̄ tam̄ kareyya tam̄ tassa solas' ete sudhammikâ,
 paccâropeyya aññañño solas' ete adhammikâ,|
 dvedvetamûlakan tassa, te pi sołasa dhammikâ,
 ekekamûlakam̄ cakkam̄ adhamman ti jino 'bravi.|
 akâsi tajjaniyakammam̄ samgho bhanḍanakârako
 35 adhammena vaggakammam̄, aññam̄ âvâsa gacchi so,|
 tattha dhammena samaggâ tassa tajjaniyam̄ karum,|
 aññattha vaggadhammena tassa tajjaniyam̄ karum,|
 paṭirûpakena vaggâpi samaggâpi tathâ karum.
 adhammena samaggâ ca, dhammena vaggam eva ca,|
 paṭirûpakena vaggâ ca, samaggâ ca, ime padâ,
 ekekamûlakam̄ katvâ cakka bandhe vicakkhaṇo.|
 bâlavyyattassa nissayam̄, pabbâje kuladûsakam̄,
 pâtisâraṇiyakammam̄ kare akkosakassa ca,|

adassanāpāti¹ kamme yo ca ditṭhim̄ na nissaje
 40 tesam̄ ukkhepaniyakammam satthavāhena bhāsitam̄।
 ukkhepaniyakammānam̄ pañño tajjaniyam̄ naye.
 tesam̄ yeva anulomam̄ sammāvattantayācite |
 passaddhi tesam̄ kammānam̄ hetṭhākammanayena ca.
 tasmim̄-tasmim̄ tu kammesu tatrath̄o ca vivadati |
 akatam̄ dukkatam c' eva puna kātabbakān ti ca
 kamme passaddhiyā cāpi te bhikkhū dhammavādino।
 vipativyādhite disvā kammappatte mahāmuni
 patipassaddhim akkhāsi sallakatto va osadhan ti.

MAHĀVAGGA.

X.

Tena samayena buddho bhagavā Kosambiyam viharati Ghositārāme. tena kho pana samayena aññataro bhikkhu āpattim āpanno hoti, so tassā āpattiyā āpattiditthi hoti, aññe bhikkhū tassā āpattiyā anāpattiditthino honti. so aparena samayena tassā āpattiyā anāpattiditthi hoti, aññe bhikkhū tassā āpattiyā āpattiditthino honti. atha kho te bhikkhū tam bhikkhum etad avocum : āpattim tvam āvuso āpanno, passas' etam āpattin ti. n' atthi me āvuso āpatti yam aham passeyyan ti. atha kho te bhikkhū sāmaggim labhitvā tam bhikkhum āpattiyā adassane ukkhipimsu. ||1|| so ca bhikkhu bahussuto hoti āgatāgamo dhammadharo vinayadharo mātikādharo pañdito vyatto medhāvī lajjī kukkuccako sikkhākāmo. atha kho so bhikkhu sanditthe sambhatte bhikkhū upasam̄kamitvā etad avoca: anāpatti esā āvuso n' esā āpatti, anāpanno 'mhi n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammena ukkhitto kuppena atthānārahena, hotha me āyasmanto dhammadto vinayato pakkhā 'ti. alabhi kho so bhikkhu sanditthe sambhatte bhikkhū pakkhe. jānapadānam pi sanditthānam sambhattānam bhikkhūnam santike dūtam pāhesi: anāpatti esā āvuso . . . atthānārahena, hontu me āyasmanto dhammadto vinayato pakkhā 'ti. alabhi kho so bhikkhu jānapade pi sanditthe sambhatte bhikkhū pakkhe. ||2|| atha kho te ukkhittānuvattakā bhikkhū yena ukkhepakā bhikkhū ten' upasam̄kamim̄su, upasam̄kamitvā ukkhepake bhikkhū etad avocum : anāpatti esā āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikena kammena ukkhitto kupprena atthānā-
rahenā 'ti. evam vutte ukkhepakâ bhikkhû ukkhattânu-
vattake bhikkhû etad avocum : âpatti esâ âvuso n' esâ
anâpatti, âpanio eso bhikkhu n' eso bhikkhu anâpanno,
ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-
kena kammena ukkhitto akupprena thânârahena, mâ kho
tumhe âyasmanto etam ukkhattakam bhikkhum anuvattittha
anuparivârethâ 'ti. evam pi kho te ukkhattânuvattakâ
bhikkhû ukkhepakehi bhikkhûhi vuccamânâ tath' eva tam
ukkhattakam bhikkhum anuvattimsu anuparivâresum. ||3||
atha kho aññataro bhikkhu yena bhagavâ ten' upasamkami,
upasamkamityâ bhagavantam abhivâdetvâ ekamantam nisîdi.
ekamantam nisinno kho so bhikkhu bhagavantam etad avoca:
idha bhante aññataro bhikkhu âpattim âpanno ahosi, so tassâ
âpattiyâ âpattidiñthi ahosi, aññe bhikkhû tassâ âpattiyâ
anâpattidiñthino ahesum. so aparena samayena tassâ âpattiyâ
anâpattidiñthi ahosi, aññe bhikkhû tassâ âpattiyâ âpatti-
diñthino ahesum. atha kho te bhante bhikkhû . . . (=§ 1)
. . . passeyyan ti. atha kho te bhante bhikkhû . . . ukkhi-
pimsu. so ca bhante bhikkhu bahussuto âgatâgamo . . .
sikkhâkâmo. atha kho so bhante bhikkhu . . . alabhi kho so
bhante bhikkhu sanditthe . . . alabhi kho so bhante bhikkhu
jânapade pi . . . atha kho te bhante ukkhattânuvattakâ . . .
evam vutte bhante ukkhepakâ . . . evam pi kho te bhante
ukkhattânuvattakâ bhikkhû ukkhepakehi bhikkhûhi vucca-
mânâ tath' eva tam ukkhattakam bhikkhum anuvattanti
anuparivârentîti. ||4|| atha kho bhagavâ bhinno bhikkhu-
samgho bhinno bhikkhusamgho 'ti utthâyâsanâ yena ukkhe-
pakâ bhikkhû ten' upasamkami, upasamkamityâ paññatte
âsane nisîdi. nisajja kho bhagavâ ukkhepake bhikkhû etad
avoca : mâ kho tumhe bhikkhave pañibhâti no pañibhâti no
'ti yasmin vâ tasmin vâ bhikkhum ukkhipitabbam maññittha.
||5|| idha pana bhikkhave bhikkhu âpattim âpanno hoti, so
tassâ âpattiyâ anâpattidiñthi hoti, aññe bhikkhû tassâ âpattiyâ
âpattidiñthino honti. te ce bhikkhave bhikkhû tam bhi-
kkhum evam jânanti : ayam kho âyasmâ bahussuto âgatâ-
gamo . . . sikkhâkâmo, sace mayam imam bhikkhum
âpattiyâ adassane ukkhipissâma na mayam iminâ bhikkhunâ

saddhim uposatham karissâma vinâ iminâ bhikkhunâ uposatham karissâma, bhavissati samghassa tatonidânam bhañdanam kalaho viggaho vivâdo samghabhedo samgharâji samghavatthânam samghanânâkarañan ti, bhedagarukehi bhikkhave bhikkhûhi na so bhikkhu âpattiyâ adassane ukkhipitabbo.
 ||6|| idha pana bhikkhave bhikkhu âpattim âpanno hoti, so tassâ . . . ukkhipissâma na-mayam iminâ bhikkhunâ saddhim pavâressâma vinâ iminâ bhikkhunâ pavâressâma, na mayam iminâ bhikkhunâ saddhim samghakammam karissâma vinâ iminâ bhikkhunâ samghakammam karissâma, na mayam iminâ bhikkhunâ saddhim âsane nisîdissâma vinâ iminâ bhikkhunâ âsane nisîdissâma, na mayam iminâ bhikkhunâ saddhim yâgupâne nisîdissâma vinâ iminâ bhikkhunâ yâgupâne nisîdissâma, na mayam iminâ bhikkhunâ saddhim bhattachge nisîdissâma vinâ iminâ bhikkhunâ bhattachge nisîdissâma, na mayam iminâ bhikkhunâ saddhim ekacchanne vasissâma vinâ iminâ bhikkhunâ ekacchanne vasissâma, na mayam iminâ bhikkhunâ saddhim yathâvuḍḍham abhivâdanam paccutthânam añjalikammam sâmîcikammam karissâma vinâ iminâ bhikkhunâ yathâvuḍḍham . . . sâmîcikammam karissâma, bhavissati samghassa tatonidânam bhañdanam kalaho viggaho vivâdo samghabhedo samgharâji samghavatthânam samghanânâkarañan ti, bhedagarukehi bhikkhave bhikkhûhi na so bhikkhu âpattiyâ adassane ukkhipitabbo 'ti.
 ||7|| atha kho bhagavâ ukkhepakânâm bhikkhûnam etam attham bhâsitvâ utthâyâsanâ yena ukkhittânuvattakâ bhikkhû ten' upasamkami, upasamkamitvâ paññatte âsane nisîdi. nisajja kho bhagavâ ukkhittânuvattake bhikkhû etad avoca: mâtâ kho tumhe bhikkhave âpattim âpajjitvâ n' amhâ âpannâ 'ti âpattim na pañkâtabbam maññittha. idha pana bhikkhave bhikkhu âpattim âpanno hoti, so tassâ âpattiyâ anâpattiññhi hoti, aññe bhikkhû tassâ âpattiyâ âpattiññhino honti. so ce bhikkhave bhikkhu te bhikkhû evam jânâti: ime kho âyasmantâ bahussutâ âgatâgama dhammadharâ vinayadharâ mâtikâdharâ paññitâ vyattâ medhâvino lajjino kukuccakâ sikkhâkâmâ, nâlam mamam vâ kârañâ aññesañ vâ kârañâ chandâ dosâ mohâ bhayâ agatim gantum, sace mam imâ bhikkhû âpattiyâ adassane

ukkhipissanti na mayā saddhim uposatham karissanti vinā mayā uposatham karissanti, . . . na mayā saddhim pavāressanti vinā mayā pavāressanti . . . vinā mayā yathāvuddham abhivādanam pacceṭṭhānam añjalikammam sāmīcikammam karissanti, bhavissati samghassa tatonidānam bhañdanam kalaho viggaho vivādo samghabhedo samgharāji samghavavatthānam samghanānākarāṇa ti, bhedagarukena bhikkhave bhikkhunā paresam pi sandhāya āpatti desetabbā 'ti. atha kho bhagavā ukkhittānuvattakānam bhikkhūnam etam atthām bhāsitvā utṭhāyāsanā pakkāmi. ||8||

tena kho pana samayena ukkhittānuvattakā bhikkhū tath' eva anto sīmāya uposatham karonti samghakammam karonti, ukkhepakā pana bhikkhū nissimam gantvā uposatham karonti samghakammam karonti. atha kho aññataro ukkhepako bhikkhu yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho so bhikkhu bhagavantam etad avoca: te bhante ukkhittānuvattakā bhikkhū tath' eva anto sīmāya uposatham karonti samghakammam karonti, mayam pana ukkhepakā bhikkhū nissimam gantvā uposatham karoma samghakammam karomā 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tath' eva anto sīmāya uposatham karissanti samghakammam karissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam tāni kammāni dhammikāni bhavissanti akuppāni thānārahāni. tumhe ce bhikkhu ukkhepakā bhikkhū tath' eva anto sīmāya uposatham karissatha samghakammam karissatha yathā mayā ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni dhammikāni bhavissanti akuppāni thānārahāni. ||9|| tam kissa hetu. nānāsamvāsakā ete bhikkhū tumhehi tumhe ca tehi nānāsamvāsakā. dve 'mā bhikkhu nānāsamvāsakabhūmiyo: attanā vā attānam nānāsamvāsakam karoti samaggo vā nam samgho ukkhipati adassane vā appatikamme vā appatīnissagge vā. imā kho bhikkhu dve nānāsamvāsakabhūmiyo. dve 'mā bhikkhu samānasamvāsakabhūmiyo: attanā vā attānam samānasamvāsakam karoti samaggo vā nam samgho ukkhittam osāreti adassane vā appatikamme vā appatīnissagge vā. imā kho bhikkhu dve samānasamvāsakabhūmiyo 'ti. ||10||1||

tena kho pana samayena bhikkhū bhaggatge antaraghare
 bhañdanajātā kalahajātā vivādāpannā aññamaññam ananu-
 lomikam kāyakammam vacīkammam upadamsenti hattha-
 parāmāsam karonti. manussā ujjhāyanti khīyanti vipācenti :
 katham hi nāma samanā Sakyaputtiyā bhaggatge antaraghare
 . . . upadamsessanti hatthaparāmāsam karissantīti. assosum
 kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam
 vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khī-
 yanti vipācenti : katham hi nāma bhikkhū bhaggatge antara-
 ghare . . . upadamsessanti hatthaparāmāsam karissantīti.
 atha kho te bhikkhū bhagavato etam attham ārocesum.
 saccam kira bhikkhave — la — saccam bhagavā. vigarahitvā
 dhammikatham katvā bhikkhū āmantesi : bhinne bhikkhave
 samghe adhammiyamāne asammodikāya vattamānāya ettā-
 vatā na aññamaññam ananulomikam kāyakammam vacī-
 kammam upadamsessāma hatthaparāmāsam karissāmā 'ti
 āsane nisiditabbam. bhinne bhikkhave samghe dhammiya-
 māne sammodikāya vattamānāya āsanantarikāya nisiditabban
 ti. ||1|| tena kho pana samayena bhikkhū samghamajjhē
 bhañdanajātā . . . vivādāpannā aññamaññam mukhasattihī
 vitudantā viharanti, te na sakkonti tam adhikaraṇam vūpa-
 sametum. atha kho aññataro bhikkhu yena bhagavā ten'
 upasamkami, upasamkamitvā bhagavantam abhivādetvā ekam-
 antam atthāsi. ekamantam thito kho so bhikkhu bhaga-
 vantam etad avoca : idha bhante bhikkhū samghamajjhē . . .
 vūpasametum. sādu bhante bhagavā yena te bhikkhū ten'
 upasamkamatu anukampam upādāyā 'ti. adhvāsesi bhagavā
 tuñhibhāvena. atha kho bhagavā yena te bhikkhū ten'
 upasamkami, upasamkamitvā paññatte āsane nisidi. nisajja
 kho bhagavā te bhikkhū etad avoca : alam bhikkhave mā
 bhañdanam mā kalaham mā viggaham mā vivādan ti. evam
 vutte aññataro adhammavādī bhikkhu bhagavantam etad
 avoca : āgametu bhante bhagavā dhammasāmī, apposukko
 bhante bhagavā ditthadhammasukhavihāram anuyutto viha-
 ratu, mayam etena bhañdanena kalahena viggahena vivādena
 paññāyissāmā 'ti. dutiyam pi kho bhagavā te bhikkhū etad
 avoca : alam bhikkhave . . . mā vivādan ti. dutiyam pi
 kho so adhammavādī bhikkhu bhagavantam etad avoca :

āgametu bhante . . . paññāyissāmā 'ti. atha kho bhagavā bhikkhū āmantesi : ||2||

bhūtappubbam bhikkhave Bârâṇasiyam Brahmadatto nāma Kâsirâjâ ahosi adhho mahaddhano mahâbhogo mabbalo mahâvâhano mahâvijito paripuṇṇakosakoṭṭhâgâro. Dîghîti nāma Kosalarâjâ ahosi daliddo appadhano appabhogo appabalo appavâhano appavijito aparipuṇṇakosakoṭṭhâgâro. atha kho bhikkhave Brahmadatto Kâsirâjâ caturaṅginim senam sannayhitvâ Dîghîtim Kosalarâjânam abbhuuyâsi. assosi kho bhikkhave Dîghîti Kosalarâjâ : Brahmadatto kira Kâsirâjâ caturaṅginim senam sannayhitvâ mama abbhuuyâto 'ti. atha kho bhikkhave Dîghitissa Kosalarañño etad ahosi : Brahmadatto kho Kâsirâjâ adhho . . . paripuṇṇakosakoṭṭhâgâro, aham pan' amhi daliddo . . . aparipuṇṇakosakoṭṭhâgâro, nâham paṭibalo Brahmattena Kâsiraññâ ekasamghâtam pi sahitum. yam nûnâham paṭigacc' eva nagaramhâ nippateyyan ti. atha kho bhikkhave Dîghîti Kosalarâjâ mahesim âdâya patigacc' eva nagaramhâ nippati. atha kho bhikkhave Brahmadatto Kâsirâjâ Dîghitissa Kosalarañño balañ ca vâhanañ ca janapadañ ca kosañ ca koṭṭhâgârañ ca abhivijiya ajjhâvasati. atha kho bhikkhave Dîghîti Kosalarâjâ sapajâpatiko yena Bârâṇasi tena pakkâmi. anupubbena yena Bârâṇasi tad avasari. tatra sudam bhikkhave Dîghîti Kosalarâjâ sapajâpatiko Bârâṇasiyam aññatarasmin paccantime okâse kumbhakâranivesane aññatakavesena paribbâjakacchannena paṭivasati. ||3|| atha kho bhikkhave Dîghitissa Kosalarañño mahesî na cirass' eva gabbhini ahosi. tassâ evarûpo dohaļo hoti : icchatî suriyassa uggamanakâle caturaṅginim senam sannaddham vammikam subhummiyam thitam passitum khaggânañ ca dhovanam pâtum. atha kho bhikkhave Dîghitissa Kosalarañño mahesî Dîghîtim Kosalarâjânam etad avoca : gabbhini 'mhi deva, tassâ me evarûpo dohaļo uppanno : icchâmi suriyassa . . . pâtun ti. kuto devi amhâkam duggatânam caturaṅginî senâ sannaddhâ vammikâ subhummiyam thitâ khaggânañ ca dhovanam ti. sac' âham deva na labhissâmi marissâmîti. ||4|| tena kho pana samayena bhikkhave Brahmattassa Kâsirañño purohito brâhmaṇo Dîghitissa Kosalarañño sahâyo

hoti. atha kho bhikkhave Dīghīti Kosalarājā yena Brahma-dattassa Kāsirañño purohito brāhmaṇo ten' upasamkami, upasamkamitvā Brahmadattassa Kāsirañño purohitam brāhmaṇam etad avoca: sakhi te samma gabbhinī, tassā evarūpo dohaļo uppanno: icchatī suriyassa . . . pātun ti. tena hi deva mayam pi devim passāmā 'ti. atha kho bhikkhave Dīghītissa Kosalarañño mahesi yena Brahmadattassa Kāsirañño purohito brāhmaṇo ten' upasamkami. addasa kho bhikkhave Brahmadattassa Kāsirañño purohito brāhmaṇo Dīghītissa Kosalarañño mahesim dūrato 'va āgacchanti, disvāna utthāyāsanā ekamsam uttarāsaṅgam karitvā yena Dīghītissa Kosalarañño mahesi ten' añjaliṃ pañāmetvā tikkhattum udānam udānesi: Kosalarājā vata bho kucchigato, Kosalarājā vata bho kucchigato 'ti. avimanā devi hohi, lacchasi suriyassa uggaṇamanakālē caturaṅginim senam sannaddham vammikam subhummiyam thitam passitum khaggānañ ca dhovanam pātun ti. ||5|| atha kho bhikkhave Brahmadattassa Kāsirañño purohito brāhmaṇo yena Brahma-datto Kāsirājā ten' upasamkami, upasamkamitvā Brahma-dattam Kāsirājānam etad avoca: tathā deva nimittāni dissanti, sve suriyuggamanakālē caturaṅginī senā sannaddhā vammikā subhummiyam titthatu khaggā ca dhoviyantū 'ti. atha kho bhikkhave Brahmadatto Kāsirājā manusse ḥāṇāpesi: yathā bhaṇe purohito brāhmaṇo āha tathā karothā 'ti. alabhi kho bhikkhave Dīghītissa Kosalarañño mahesi suriyassa uggaṇamanakālē caturaṅginim senam sannaddham vammikam subhummiyam thitam passitum khaggānañ ca dhovanam pātum. atha kho bhikkhave Dīghītissa Kosalarañño mahesi tassa gabbhassa paripākam anvāya puttam vijāyi, tassa Dīghāvū 'ti nāmam akāmu. atha kho bhikkhave Dīghāvukumāro na cirass' eva viññutam pāpuni. ||6|| atha kho bhikkhave Dīghītissa Kosalarañño etad ahosi: ayam kho Brahmadatto Kāsirājā bahuno amhākam anatthassa kārako, iminā amhākam balañ ca vāhanañ ca janapado ca koso ca kotthāgārañ ca acchinnam. sac' ḥāyam amhe jānissati sabbeva tayo ghātāpessati. yam nūnāham Dīghāvukumāram bahi nagare vāseyyan ti. atha kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāram bahi nagare vāsesi. atha kho bhikkhave

Dīghāvukumāro bahi nagare paṭivasantō na cirass' eva sabba-sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave Dīghitissa Kosalarañño kappako Brahmadatte Kāsiraññe paṭivasati. addasa kho bhikkhave Dīghitissa Kosalarañño kappako Dīghitīm Kosalarājānam sapajāpatikam Bārāṇasiyam aññatarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasantam, disvāna yena Brahmadatto Kāsirājā ten' upasamkami, upasamkamitvā Brahmadattam Kāsirājānam etad avoca: Dīghitī deva Kosalarājā sapajāpatiko Bārāṇasiyam aññatarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasatiti. ||8|| atha kho bhikkhave Brahmadatto Kāsirājā manusse āñāpesi: tena hi bhaṇe Dīghitīm Kosalarājānam sapajāpatikam ānethā 'ti. evam devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsirañño paṭissutvā Dīghitīm Kosalarājānam sapajāpatikam ānesum. atha kho bhikkhave Brahmadatto Kāsirājā manusse āñāpesi: tena hi bhaṇe Dīghitīm Kosalarājānam sapajāpatikam daļhāya rajjuyā pacchābhāham gālhabandhanam bandhitvā khura-muṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā ca-tuddisā bilāni nikkipathā 'ti. evam devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsirañño paṭissutvā Dīghitīm Kosalarājānam sapajāpatikam daļhāya rajjuyā pacchābhāham gālhabandhanam bandhitvā khura-muṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghātakena siṅghātakam parinente, disvāna yena mātāpitardo ten' upasamkami. addasa kho bhikkhave Dīghitī Kosalarājā Dīghāvukumāram dūrato 'va ḡacchantam, disvāna Dīghāvukumāram etad avoca: mā kho tvam tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu

verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. ||10|| evam vutte bhikkhave te manussā Dīghītim Kosalarājānam etad avocum: ummattako ayam Dīghīti Kosalarājā vippalapati, ko imassa Dīghāvu, kam ayam evam āha: mā kho tvām tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. nāham bhaṇe ummattako vippalapāmi, api ca yo viññū so vibhāvessatīti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāram etad avoca: mā kho . . . sammantīti. tatiyam pi kho bhikkhave te manussā Dīghītim Kosalarājānam etad avocum: ummattako . . . so vibhāvessatīti. atha kho bhikkhave te manussā Dīghītim Kosalarājānam sapajāpatikam rathiyāya rathiyam singhātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipitvā gumbam ṭhapetvā pakkamīnsu. ||11|| atha kho bhikkhave Dīghāvukumāro Bārāṇasim pavisitvā suram nīharitvā gumbiye pāyesi. yadā te mattā ahesum patitā atha kaṭhāni samkaddhitvā citakam karitvā mātāpitunnam sarīram citakam āropetvā aggim datvā pañjaliko tikkhattum citakam padakkhiṇam akāsi. tena kho pana samayena bhikkhave Brahmadatto Kāsirājā uparipāsādavaragato hoti. addasa kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāram pañjalikam tikkhattum citakam padakkhiṇam karontam, disvān' assa etad abosi: nissamsayam kho so manusso Dīghītissa Kosalañño ñāti vā sālohitō vā. aho me anatthako, na hi nāma me koci ārocessatīti. ||12|| atha kho bhikkhave Dīghāvukumāro araññam gantvā yāvadattham kanditvā roditvā vappam puñchitvā Bārāṇasim pavisitvā antepurassa sāmantā hatthisālam gantvā hathācariyam etad avoca: icchām' aham ācariya sippam sikkhitun ti. tena hi bhaṇe māṇavaka sikkhassū 'ti. atha kho bhikkhave Dīghāvukumāro rattiya paccūsasamayam paccutthāya hatthisālāyam mañjunā sarena gāyi vīṇāñ ca vādesi. assosi kho bhikkhave Brahmadatto Kāsirājā rattiya paccūsasamayam paccutthāya hatthisālāyam mañjunā sarena gītam vīṇāñ ca vāditam, sutvāna manusse pucchi: ko bhaṇe rattiya paccūsa-

samayan paccutthâya hatthisâlâyam mañjunâ sarena gâyi
 vînañ ca vâdesîti. ||13|| amukassa deva hatthâcariyassa ante-
 vâsi mânavako rattiyyâ paccûsamayam paccutthâya hatthisâ-
 lâyam mañjunâ sarena gâyi vînañ ca vâdesîti. tena hi bhañe
 tam mânavakam ânethâ 'ti. evam devâ 'ti kho bhikkhave te
 manussâ Brahmadattassa Kâsirañño pañissutvâ Dîghâvukumâram
 ânesum. tvam bhañe mânavaka rattiyyâ paccûsa-
 samayam paccutthâya hatthisâlâyam mañjunâ sarena gâyi
 vînañ ca vâdesîti. evam devâ 'ti. tena hi tvam bhañe
 mânavaka gâyassu vînañ ca vâdehitî. evam devâ 'ti kho
 bhikkhave Dîghâvukumâro Brahmadattassa Kâsirañño pati-
 ssutvâ ârâdhâpekho mañjunâ sarena gâyi vînañ ca vâdesi.
 atha kho bhikkhave Brahmadatto Kâsirâjâ Dîghâvukumâram
 etad avoca : tvam bhañe mânavaka mam upatthahâ 'ti.
 evam devâ 'ti kho bhikkhave Dîghâvukumâro Brahma-
 dattassa Kâsirañño paccassosi. atha kho bhikkhave Dîghâ-
 vukumâro Brahmadattassa Kâsirañño pubbuñthayî ahosi
 pacchânipâtî kimkârapañissâvi manâpacârî piyavâdi. atha
 kho bhikkhave Brahmadatto Kâsirâjâ Dîghâvukumâram na
 cirass' eva abbhantarike vißasikatthâne thapesi. ||14|| atha
 kho bhikkhave Brahmadatto Kâsirâjâ Dîghâvukumâram etad
 avoca : tena hi bhañe mânavaka ratham yojehi migavam
 gamissâmîti. evam devâ 'ti kho bhikkhave Dîghâvukumâro
 Brahmadattassa Kâsirañño pañissutvâ ratham yojetvâ Brahma-
 dattam Kâsirâjânam etad avoca : yutto kho te deva ratho,
 yassa dâni kâlam maññasîti. atha kho bhikkhave Brahma-
 datto Kâsirâjâ ratham abhirûhi, Dîghâvukumâro ratham
 pesesi, tathâ-tathâ ratham pesesi yathâ-yathâ aññen' eva senâ
 agamâsi aññen' eva ratho. atha kho bhikkhave Brahmadatto
 Kâsirâjâ dûram gantvâ Dîghâvukumâram etad avoca : tena
 hi bhañe mânavaka ratham muñcassu, kilanto 'mhi nipajjissâ-
 mîti. evam devâ 'ti kho bhikkhave Dîghâvukumâro Brahma-
 dattassa Kâsirañño pañissutvâ ratham muñcivâ pathaviyam
 pallanîkena nisidi. atha kho bhikkhave Brahmadatto Kâsi-
 râjâ Dîghâvukumârassa ucchañge sisam katvâ seyyam
 kappesi, tassa kilantassa muhuttaken' eva niddam okkami.
 ||15|| atha kho bhikkhave Dîghâvussa kumârassa etad
 ahosi : ayam kho Brahmadatto Kâsirâjâ bahuno amhâkam

anatthassa kārako, iminā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭhāgārañ ca acchinnam iminā ca me mātāpitāro hatā. ayam khv assa kālo yo 'ham veram appeyyan ti kosiyā khaggam nibbāhi. atha kho bhikkhave Dīghāvussa kumārassa etad ahosi: pitā kho mam marañakāle avaca: mā kho tvam tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantī. na kho me tam paṭinūpam yo 'ham pitu vacanam atikkameyyan ti kosiyā khaggam pavesesi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahosi: ayam kho Brahmaddatto . . . nibbāhi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahosi: pitā . . . atikkameyyan ti, punad eva kosiyā khaggam pavesesi. tatiyam pi kho . . . nibbāhi. tatiyam pi kho . . . pavesesi. atha kho bhikkhave Brahmaddatto Kāsirājā bhito ubbiggo ussañkī utrasso sahasā vuṭṭhāsi. atha kho bhikkhave Dīghāvukumāro Brahmaddattam Kāsirājanam etad avoca: kissa tvam deva bhito . . . vuṭṭhāsit. idha mam bhaṇe māṇavaka Dīghitissa Kosalarañño putto Dīghāvukumāro supinantena khaggena paripātesi tenāham bhito ubbiggo ussañkī utrasso sahasā vuṭṭhāsin ti. ||16|| atha kho bhikkhave Dīghāvukumāro vāmena hatthena Brahmaddattassa Kāsirāñño sīsam parāmasitvā dakkhiṇena hatthena khaggam nibbāhetvā Brahmaddattam Kāsirājanam etad avoca: ahām kho so deva Dīghitissa Kosalarañño putto Dīghāvukumāro. bahuno tvam amhākam anatthassa kārako, tayā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭhāgārañ ca acchinnam tayā ca me mātāpitāro hatā. ayam khv assa kālo yv āham veram appeyyan ti. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvussa kumārassa pādesu sirasā nipatitvā Dīghāvukumāram etad avoca: jīvitam me tāta Dīghāvu dehi, jīvitam me tāta Dīghāvu dehti, ky āham ussahāmi devassa jīvitam dātum, devo kho me jīvitam dadeyyā 'ti. tena hi tāta Dīghāvu tvañ c' eva me jīvitam dehi ahāñ ca te jīvitam dammīti. atha kho bhikkhave Brahmaddatto ca Kāsirājā Dīghāvu ca kumāro aññamaññassa jīvitam adamsu pāñiñ ca aggahesum sapathañ ca akamsu adrūbhāya. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāram etad avoca:

tena hi tāta Dīghāvu ratham yojehi gamissāmā 'ti. evam
 devā 'ti kho bhikkhave Dīghāvukumāro Brahmadattassa
 Kāsirañño pātissutvā ratham yojetvā Brahmadattam Kāsirā-
 jānam etad avoca: yutto kho te deva ratho, yassa dāni
 kālam maññasīti. atha kho bhikkhave Brahmadatto Kāsi-
 rājā ratham abhirūhi, Dīghāvukumāro ratham pesesi, tathā
 -tathā ratham pesesi yathā-yathā na cirass' eva senāya samā-
 gacchi. ||17|| atha kho bhikkhave Brahmadatto Kāsirājā
 Bārānasim pavisitvā amacce pārisajje sannipātāpetvā etad
 avoca: sace bhaṇe Dīghitissa Kosalarañño puttam Dīghāvu-
 kumāram passeyyātha kinti nam kareyyāthā 'ti. ekacce
 evam āhamṣu: mayam deva hatthe chindeyyāma, mayam
 deva pāde chindeyyāma, mayam deva hatthapāde chindeyyā-
 ma, mayam deva kanne chindeyyāma, mayam deva nāsam
 chindeyyāma, mayam deva kaṇṇanāsam chindeyyāma, mayam
 deva sīsam chindeyyāmā 'ti. ayam kho bhaṇe Dīghitissa
 Kosalarañño putto Dīghāvukumāro, nāyam labbhā kiñci
 kātum, iminā ca me jīvitam dinnam mayā ca imassa jīvitam
 dinnam ti. ||18|| atha kho bhikkhave Brahmadatto Kāsirājā
 Dīghāvukumāram etad avoca: yam kho te tāta Dīghāvu
 pitā marañakāle avaca: mā kho tvam tāta Dīghāvu dīgham
 passa mā rassam, na hi tāta Dīghāvu verena verā sammanti,
 averena hi tāta Dīghāvu verā sammantī, kin te pitā
 sandhāya avacā 'ti. yam kho me deva pitā marañakāle
 avaca mā dīghan ti, mā ciram veram akāsīti, imam kho me
 deva pitā marañakāle avaca mā rassan ti. yam kho me
 deva pitā marañakāle avaca mā rassan ti, mā khippam
 mittehi bhijjithā 'ti, imam kho me deva pitā marañakāle
 avaca mā rassan ti. yam kho me deva pitā marañakāle
 avaca na hi tāta Dīghāvu verena verā sammanti, averena hi
 tāta Dīghāvu verā sammantī, devena me mātāpitaro hatā
 'ti, sac' āham devam jīvitā voropeyyam ye devassa atthakāmā
 te mam jīvitā voropeyyum, ye me atthakāmā te te jīvitā
 voropeyyum, evam tam veram verena na vūpasameyya.
 idāni ca pana me devena jīvitam dinnam mayā ca devassa
 jīvitam dinnam, evam veram averena vūpasantam. imam kho
 me deva pitā marañakāle avaca: na hi tāta . . . sammantī.
 ||19|| atha kho bhikkhave Brahmadatto Kāsirājā acchari-

yam vata bho abbhutam vata bho, yāva paṇḍito ayam Dīghāvukumāro, yatra hi nāma pituno samkhittena bhāsi-tassa vitthārena attham ājānissatīti, pettikam balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca paṭipādesi dhītarāñ ca adāsi. tesam hi nāma bhikkhave rājūnam ādinnadandānam ādinnasatthānam evarūpam khantisoraccam bhavissatīti, idha kho pana tam bhikkhave sobhetha yam tumhe evam svākkhāte dhammayinaye pabbajitā samānā khamā ca bhaveyyātha soratā cā 'ti. tatiyam pi kho bhagavā te bhikkhū etad avoca: alam bhikkhave mā bhaṇḍanam mā kalaham mā viggaham mā vivādan ti. tatiyam pi kho so adhammavādī bhikkhu bhagavantam etad avoca: āgametu bhante bhagavā dhammasāmī, apposukko bhante bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu, mayam etena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā 'ti. atha kho bhagavā paryādinnarūpā kho ime moghapurisā, na yime sukārā saññāpetun ti uthā-yāsanā pakkāmi. ||20||2||

Dīghāvubhāṇavāram paṭhamam.

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattaci-varam ādāya Kosambim pindāya pāvisi, Kosambiyam piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto senāsa-nam samsāmetvā pattacīvaraṁ ādāya samghamajjhe thitako 'va imā gāthāyo abhāsi:

puthusaddo samajano na bālo koci maññatha
samghasmim bhijjamānasmim, n' aññam bhiyyo amañña-
rum.|

parimuṭṭhā paṇḍitā bhāsā vācāgocarabhāṇino,
yāv' icchanti mukhāyāmam, yena nītā na tam vidū.|
akkocchi mam, avadhi mam, ajini mam, ahāsi me,
ye tam upanayhanti, veram tesam na sammati.|
akkocchi mam, avadhi mam, ajini mam, ahāsi me,
ye tam na upanayhanti, veram tes' ūpasammati.|
na hi verena verāni sammant' idha kudācanam,
5 averena ca sammanti, esa dhammo sanantano.|
pare ca na vijānanti mayam ettha yamāmase,
ye ca tattha vijānanti, tato sammanti medhagā.|

atthicchinnā pānāharā gavāssadhanahārino
 ratṭham vilumpamānānam tesam pi hoti samgati. kasmā
 tumhākam no siyā.
 sace labhetha nipakam sahāyam saddhiñcaram sādhuvi-
 hāri dhīram,
 abhibhuya sabbāni parissayāni careyya ten' attamano
 satimā.
 no ce labhetha nipakam sahāyam saddhiñcaram sādhuvi-
 hāri dhīram
 rājā va ratṭham vijitam pahāya eko care mātañgaraññe
 va nāgo.
 ekassa caritam seyyo, n' atthi bāle sahāyatā.
 eko care na ca pāpāni kayirā apposukko mātañgaraññe
 10 va nāgo 'ti. ||1||3||

atha kho bhagavā samghamajjhe thitako 'va imā gāthāyo
 bhāsītvā yena Bālakalonaṇakāragāmo ten' upasamkami.
 tena kho pana samayena āyasmā Bhagu Bālakalonaṇakāra-
 gāme viharati. addasa kho āyasmā Bhagu bhagavantam
 dūrato 'va āgacchantam, disvāna āsanam paññāpesi pādoda-
 kam pādapīṭham pādakathalikam upanikkhipi, paccuggantvā
 pattacīvaram patiggahesi. nisidi bhagavā paññatte āsane,
 nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam
 abhivādetvā ekamantam nisidi, ekamantam nisinnam kho
 āyasmantam Bhagum bhagavā etad avoca : kacci bhikkhu
 khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilama-
 sīti. khamanīyam bhagavā, yāpanīyam bhagavā, na cāham
 bhante piṇḍakena kilamāmīti. atha kho bhagavā āyasmantam
 Bhagum dhammiyā kathāya sandassetvā . . . sampahāmsetvā
 utthāyāsanā yena Pācīnavamsadāyo ten' upasamkami.
 ||1|| tena kho pana samayena āyasmā ca Anuruddho
 āyasmā ca Nandiyō āyasmā ca Kimbilo Pācīnavamsadāye
 viharanti. addasa kho dāyapālo bhagavantam dūrato 'va
 āgacchantam, disvāna bhagavantam etad avoca : mā samaṇa
 etam dāyam pāvisi, sant' ettha tayo kulaṭṭa attakāmarūpā
 viharanti, mā tesam aphāsum akāsīti. assosi kho āyasmā
 Anuruddho dāyapālassa bhagavatā saddhim mantayamānassa,
 sutvā dāyapālam etad avoca : māvuso dāyapāla bhagavantam

vāresi, satthā no bhagavā anuppatto 'ti. atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasamkami, upasamkamitvā āyasmantam ca Nandiyam āyasmantam ca Kimbilam etad avoca: abhikkamathāyasmanto abhikkamathāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantam paccuggantvā eko bhagavato pattacivaram patīggahesi, eko āsanam paññāpesi, eko pādodakam pādapīṭham pādakathalikam upanikkhipi. nisidi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantā bhagavantam abhivādetvā ekamantam nisidiñsu. ekamantam nisinnam kho āyasmantam Anuruddham bhagavā etad avoca: kacci vo Anuruddhā khamaniyam, kacci yāpaniyam, kacci piñḍakena na kilamathā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, na ca mayam bhante piñḍakena kilamāmā 'ti. kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharathā 'ti. taggha mayam bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharāmā 'ti. yathākatham pana tumhe Anuruddhā samaggā sammodamānā . . . sampassantā viharathā 'ti. ||3|| idha mayham bhante evam hoti: lābhā vata me, suladdham vata me yo 'ham evarūpehi sabrahmacārīhi saddhim viharāmīti. tassa mayham bhante imesu āyasmantesu mettam kāyakammam paccupatthitam āvi c' eva raho ca, mettam vacikammam, mettam manokammam paccupatthitam āvi c' eva raho ca. tassa mayham bhante evam hoti: yam nūnāham sakam cittam nikhipitvā imesam yeva āyasmantānam cittassa vasena vatteyyan ti. so kho aham bhante sakam cittam nikhipitvā imesam yeva āyasmantānam cittassa vasena vattāmi, nānā hi kho no bhante kāyā ekañ ca pana maññe cittan ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantam etad avoca: mayham pi kho bhante evam hoti: lābhā . . . maññe cittan ti. evam kho mayam bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharāmā 'ti. ||4|| kacci pana vo Anuruddhā appa-

mattā ātāpino pahitattā viharathā 'ti. taggha mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante amhākam yo pañhamam gāmato piñdāya pañikkamati, so āsanam paññāpeti, pādodakam pāda-pītham pādakathalikam upanikkhipati, avakkārapātim dhotivā upatthāpeti, pāniyam paribhojaniyam upatthāpeti. yo pacchā gāmato piñdāya pañikkamati, sace hoti bhuttāvaseso, sace ākañkhati, bhufijati, no ce ākañkhati, appaharite vā chaddeti appāñake vā udate opilāpeti, so āsanam uddharati, pādodakam pādapītham pādakathalikam pañisāmeti, avakkārapātim dhotivā pañisāmeti, pāniyam paribhojaniyam pañisāmeti, bhattaggam sammajjati. yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham so upatthāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilañghakena upatthāpema, na tv eva mayam bhante tappaccayā vācam bhindāma. pañicāhikam kho pana mayam bhante sabbarattiyā dhammiyā kathāya sannisidāma. evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. || 5 ||

atha kho bhagavā āyasmantam ca Anuruddham āyasmantam ca Nandiyam āyasmantam ca Kimbilam dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanā yena Pārileyyakam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Pārileyyakam tad avasari. tatra sudam bhagavā Pārileyyake viharati Rakkhitavanasaṇde Bhaddasālamūle. atha kho bhagavato rahogatassa patissallinassa evam cetaso parivitakko udapādi : aham kho pubbe ākiṇno na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhañḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi samghe adhikarañakārakehi, so 'mhi etarahi eko adutiyō sukham phāsu viharāmi aññat' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikarañakārakehi. aññataro pi kho hatthināgo ākiṇno viharati hatthīhi hatthīhi hatthikalabhehi hatthicchāpakehi, chinnaggāni c' eva tiñāni khādati, obhaggobhaggañ c' assa sākhābhāñgam khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otinñassa hatthiniyo kāyam upanighamsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahosi: aham kho ākinno viharāmi hatthīhi hatthinihi hatthikalabhehi hatthicchāpakehi, chinnaggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākhābhaṅgam khādanti, āvilāni ca pāniyāni pivāmi, ogāhantassa me otinnaṭassa hatthiniyo kāyam upanighamsantiyo gacchanti. yam nūnāham eko 'va gaṇasmā vūpakaṭṭho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pārileyyakam Rakkhitavanasaṇḍo Bhaddasālamūlam yena bhagavā ten' upasamkami, upasamkamitvā sondāya bhagavato pāniyam paribhojaniyam upatṭhāpeti appaharitañ ca karoti. atha kho tassa hatthināgassa etad ahosi: aham kho pubbe ākinno na phāsu vihāsim hatthīhi hatthinihi hatthikalabhehi hatthicchāpakehi, chinnaggāni c' eva tiṇāni khādim, obhaggo bhaggañ ca me sākhābhaṅgam khādimsu, āvilāni ca pāniyāni apāyim, ogāhantassa ca me otinnaṭassa hatthiniyo kāyam upanighamsantiyo agamamsu, 'so 'mhi etarahi eko adutiyō sukham phāsu viharāmi aññatr' eva hatthīhi hatthinihi hatthikalabhehi hatthicchāpēhīti. atha kho bhagavā attano ca pavivekam viditvā tassa ca hatthināgassa cetasa cetopari vitakkam aññāya tāyam velāyam imam udānam udānesi:

evam nāgassa nāgena isādantassa hatthino
sameti cittam cittena yad eko ramati vane 'ti. ||7||4||

atha kho bhagavā Pārileyyake yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anātha-piṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno amhākam anathassa kārakā, imehi ubbālho bhagavā pakkanto, handa mayam ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccutṭheyāma na añjalikammam sāmīcikammam kareyyāma na sakka-reyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagatānam pi piṇḍapātam na dajjeyyāma, evam ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjiyamānā asakkārapakatā pakkamissanti vā vibbhamissanti vā bhagavantam vā pasādessoṭiti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesum na paccutṭhesum na

añjalikammam sāmīcikammam akāmsu na sakkarim̄su na garukarim̄su na mānesum na pūjesum upagatānam pi pindapātam na adam̄su. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārapakatā evam āham̄su: handa mayam āvuso Sāvatthim gantvā bhagavato santike imam adhikaraṇam vūpasamemā 'ti. atha kho Kosambakā bhikkhū senāsanam samsāmetvā pattacivaram adāya yena Sāvatthi ten' upasamkamimsu. ||2||

assosi kho āyasmā Sāriputto: te kira Kosambakā bhikkhū bhañdanakārakā . . . samghe adhikaraṇakārakā Sāvatthim āgacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Sāriputto bhagavantam etad avoca: te kira bhante Kosambakā bhikkhū bhañdanakārakā . . . samghe adhikaraṇakārakā Sāvatthim āgacchanti. kathāham bhante tesu bhikkhūsu patipajjāmīti. tena hi tvam Sāriputta yathādhammo tathā titthāhīti. kathāham' bhante jāneyyam dhammam vā adhammam vā 'ti. ||3||

atthārasahi kho Sāriputta vatthūhi adhammavādī jānitabbo. idha Sāriputta bhikkhu adhammam dhammo 'ti dīpeti, dhammam adhammo 'ti dīpeti, avinayam vinayo 'ti d., vinayam avinayo 'ti d., abhāsitam alapitam tathāgatena bhāsitam lapitam tathāgatena 'ti d., bhāsitam lapitam tathāgatena abhāsitam alapitam tathāgatena 'ti d., anācīṇnam tathāgatena ācīṇnam tathāgatena 'ti d., ācīṇnam tathāgatena anācīṇnam tathāgatena 'ti d., appaññattam tathāgatena paññattam tathāgatena 'ti d., paññattam tathāgatena appaññattam tathāgatena 'ti d., anāpattim āpattīti d., āpattim anāpattīti d., lahukam āpattim garukā āpattīti d., garukam āpattim lahukā āpattīti d., sāvasesam āpattim anavasesā āpattīti d., anavasesam āpattim sāvasesā āpattīti d., duṭṭhullam āpattim aduṭṭhullā āpattīti d., aduṭṭhullam āpattim duṭṭhullā āpattīti dīpeti. imehi kho Sāriputta atthārasahi vatthūhi adhammavādī jānitabbo. idha Sāriputta bhikkhu adhammam adhammo 'ti dīpeti, dhammam dhammo 'ti d., avinayam . . . , vinayam . . . , abhāsitam alapitam

tathāgatena . . . , bhāsitam lapitam tathāgatena . . . , anāciṇṇam tathāgatena . . . , āciṇṇam tathāgatena . . . , appaññattam tathāgatena . . . , paññattam tathāgatena . . . , āpattim . . . , anāpattim . . . , lahukam āpattim . . . , garukam āpattim . . . , sāvasesam āpattim . . . , anavasesam āpattim . . . , dutṭhullam āpattim . . . , adutṭhullam āpattim adutṭhullā āpattiī dīpeti. imehi kho Sāriputta atthārasehi vatthūhi dhammavādī jānitabbo 'ti. ||5||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno, assosi kho āyasmā Mahākoṭṭhito, assosi kho āyasmā Mahākappino, assosi kho āyasmā Mahācundo, assosi kho āyasmā Anuruddho, assosi kho āyasmā Revato, assosi kho āyasmā Upāli, assosi kho āyasmā Ānando, assosi kho āyasmā Rāhulo : te kira Kosambakā bhikkhū . . . (=3-5. Read Rāhula instead of Sāriputta) . . . dhammavādī jānitabbo 'ti. ||6||

assosi kho Mahāpajāpatī Gotamī : te kira Kosambakā bhikkhū . . . āgacchantiti. atha kho Mahāpajāpatī Gotamī yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam thitā kho Mahāpajāpatī Gotamī bhagavantam etad avoca : te kira bhante . . . patipajjāmīti. tena hi tvam Gotami ubhayattha dhammam suna, ubhayattha dhammam sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehi, yañ ca kiñci bhikkhunisamghena bhikkhusamghato paccāsiñsitarbam sabban tam dhammavādito 'va paccāsiñsitarban ti. ||7|| assosi kho Anāthapiṇḍiko gahapati : te kira Kosambakā bhikkhū . . . āgacchantiti. atha kho Anāthapiṇḍiko gahapati yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi, ekamantam nisino kho Anāthapiṇḍiko gahapati bhagavantam etad avoca : te kira bhante . . . patipajjāmīti. tena hi tvam gahapati ubhayattha dānam dehi, ubhayattha dānam datvā ubhayattha dhammam suna, ubhayattha dhammam sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehīti. ||8|| assosi kho Visākhā Migāramātā : te kira Kosambakā bhikkhū

. . . àgacchantíti. atha kho Visàkhâ Migâramâtâ yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidi. ekamantam nisinnâ kho Visâkhâ Migâramâtâ bhagavantam etad avoca : te kira bhante . . . pañcipajjâmíti. tena hi tvam Visâkhe ubhayattha dânam dehi . . . rocehîti. || 9 ||

atha kho Kosambakâ bhikkhû anupubbena yena Sâvatthi tad avasarum. atha kho âyasmâ Sâriputto yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidi. ekamantam nisinno kho âyasmâ Sâriputto bhagavantam etad avoca : te kira bhante Kosambakâ bhikkhû bhañdanakârakâ . . . samghe adhikaranañkârakâ Sâvatthim anuppattâ. katham nu kho bhante tesu bhikkhûsu senâsanam dâtabban ti. tena hi Sâriputta vivittam senâsanam dâtabban ti. sace pana bhante vivittam na hoti katham pañcipajjitatban ti. tena hi Sâriputta vivittam katvâpi dâtabbam. na tv evâham Sâriputta kenaci pariyâ-yena vuddhatarassa bhikkhuno senâsanam patibâhitabban ti vadâmi. yo patibâheyya, âpatti dukkañassâ 'ti. âmise pana bhante katham patipajjitatban ti. âmisam kho Sâriputta sabbesam samakam bhâjetabban ti. || 10 ||

atha kho tassa ukhittakassa bhikkhuno dhammañ ca vinayañ ca paccavekkhantassa etad ahosi : âpatti esâ n' esâ anâpatti, âpanno 'mhi n' amhi anâpanno, ukhitto 'mhi n' amhi anukhitto, dhammiken' amhi kammena ukhitto akuppena thânârahena 'ti. atha kho so ukhittako bhikkhu yena ukhittânuvattakâ bhikkhû ten' upasamkami, upasamkamitvâ ukhittânuvattake bhikkhû etad avoca : âpatti esâ âvuso n' esâ anâpatti . . . thânârahena. etha mam âyasmanto osârethâ 'ti. || 11 || atha kho te ukhittânuvattakâ bhikkhû tam ukhittakam bhikkhum âdâya yena bhagavâ ten' upasamkamim̄su, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidimsu. ekamantam nisinnâ kho te bkikkhû bhagavantam etad avocum: ayam bhante ukhittako bhikkhu evam âha: âpatti esâ âvuso n' esâ anâpatti . . . osârethâ 'ti. katham nu kho tehi bhante patipajjitatban ti. âpatti esâ bhikkhave n' esâ anâpatti, âpanno eso bhikkhu n' eso bhikkhu anâpanno, ukhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammadikena kammena ukkhitto akuppena thānārahena. yato ca kho so bhikkhave bhikkhu āpanno ca ukkhitto ca passati ca tena hi bhikkhave tam bhikkhum osārethā 'ti. ||12|| atha kho te ukkhittānuvattakā bhikkhū tam ukkhittakam bhikkhum osāretvā yena ukkhepakā bhikkhū ten' upasam̄kamim̄su, upasam̄kamitvā ukkhepake bhikkhū etad avocum : yasmim̄ āvuso vatthusmim̄ ahosi samghassa bhañdanam̄ kalaho viggaho vivādo samghabhedo samgharāji samghavavatthānam̄ samghanānākaraṇam̄ so eso bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa mayam̄ āvuso tassa vatthussa vūpasamāya samghasāmaggim̄ karomā 'ti. atha kho te ukkhepakā bhikkhū yena bhagavā ten' upasam̄kamim̄su, upasam̄kamitvā bhagavantam̄ abhivādetvā ekamantam̄ nisidim̄su, ekamantam̄ nisinnā kho te bhikkhū bhagavantam̄ etad avocum : te bhante ukkhittānuvattakā bhikkhū evam̄ āhamsu : yasmim̄ āvuso vatthusmim̄ ahosi . . . samghasāmaggim̄ karomā 'ti. katham̄ nu kho bhante patipajjitatban ti. ||13|| yato ca kho so bhikkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca tena hi bhikkhave samgho tassa vatthussa vūpasamāya samghasāmaggim̄ karotu. evañ ca pana bhikkhave kātabbā. sabbeh' eva ekajjhām sannipatitabbañ gilānehi ca agilānehi ca, na kehici chando dātabbo. sannipatitvā vyattena bhikkhunā patibalena samgho nāpetabbo : sunātu me bhante samgho. yasmim̄ vatthusmim̄ ahosi samghassa bhañdanam̄ kalaho viggaho vivādo samghabhedo samgharāji samghavavatthānam̄ samghanānākaraṇam̄ so eso bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. yadi samghassa pattakallam̄ samgho tassa vatthussa vūpasamāya samghasāmaggim̄ kareyya. esā ñatti. sunātu me bhante samgho. yasmim̄ vatthusmim̄ . . . osārito ca. samgho tassa vatthussa vūpasamāya samghasāmaggim̄ karoti. yassā-yasmato khamati tassa vatthussa vūpasamāya samghasāmaggiyā karaṇam̄ so tunh' assa, yassa na kkhamati so bhāseyya. katā samghena tassa vatthussa vūpasamāya samghasāmaggī nihatā samgharāji nihato samghabhedo. khamati samghassa, tasmā tunhī, evam̄ etam̄ dhārayāmīti. tāvad eva uposatho kātabbo pātimokkham uddisitabban ti. ||14||5||

atha kho âyasmâ Upâli yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdi, ekamantam nisinno kho âyasmâ Upâli bhagavantam etad avoca: yasmim bhante vatthusmim hoti samghassa bhañdanam . . . samghanânâkaranam, samgho tam vatthum avinicchinitvâ amûlâ mûlam gantvâ samghasâmaggim karoti, dhammikâ nu kho sâ bhante samghasâmaggîti. yasmim Upâli vatthusmim hoti . . . samgho tam vatthum avinicchinitvâ amûlâ mûlam gantvâ samghasâmaggim karoti, adhammikâ sâ Upâli samghasâmaggîti. yasmim pana bhante vatthusmim hoti . . . samgho tam vatthum vinicchinitvâ mûlâ mûlam gantvâ samghasâmaggim karoti, dhammikâ nu kho sâ bhante samghasâmaggîti. yasmim Upâli vatthusmim hoti . . . samgho tam vatthum vinicchinitvâ mûlâ mûlam gantvâ samghasâmaggim karoti, dhammikâ sâ Upâli samghasâmaggîti. ||1||

kati nu kho bhante samghasâmaggiyo 'ti. dve 'mâ Upâli samghasâmaggiyo. ath' Upâli samghasâmaggî atthâpetâ vyâñjanupetâ, ath' Upâli samghasâmaggî atthupetâ ca vyâñjanupetâ ca. katamâ ca Upâli samghasâmaggî atthâpetâ vyâñjanupetâ. yasmim Upâli vatthusmim hoti samghassa bhañdanam . . . samghanânâkaranam, samgho tam vatthum avinicchinitva amûlâ mûlam gantvâ samghasâmaggim karoti. ayam vuccati Upâli samghasâmaggî atthâpetâ vyâñjanupetâ. katamâ ca Upâli samghasâmaggî atthupetâ ca vyâñjanupetâ ca. yasmim Upâli vatthusmim hoti samghassa bhañdanam . . . samghanânâkaranam, samgho tam vatthum vinicchinitvâ mûlâ mûlam gantvâ samghasâmaggim karoti. ayam vuccati Upâli samghasâmaggî atthupetâ ca vyâñjanupetâ ca. imâ kho Upâli dve samghasâmaggiyo ti. ||2||

atha kho âyasmâ Upâli utthâyâsanâ ekamsam uttarâsan-gam karitvâ yena bhagavâ ten' añjaliñ pañmetvâ bhagavantam gâthâya aijhabhâsi:

samghassa kiccesu ca mantanâsu ca atthesu jâtesu viniccha-
yesu ca

kathampakâro idha naro mahatthiko bhikkhu katham
hoti idha paggahâraho 'ti. |

anānuvajjo pāthamena sīlato avekkhitācāro susamvu-
 tīndriyo,
 paccatthikā na upavadanti dhammato, na hi 'ssa tam hoti
 vadeyyum yena nam.,|
 so tādiso sīlavisuddhiyā tīto visārado hoti visayha
 bhāsati,
 na cchambhati parisagato na vedhati, attham na hāpeti
 anuyyutam bhaṇam,|
 tath' eva pañham parisāsu pucchito na c' eva pajjhāyati
 na mañku hoti.
 so kālāgatam vyākaraṇārahām vaco rāñjeti viññūparisam
 vicakkhanō,|
 sagāravo vuddhataresu bhikkhusu ācerakamhi ca sake
 visārado,
 alam pametum, paguṇo kathetave, paccatthikānañ ca
 5 viraddhikovido,|
 paccatthikā yena vajanti niggaham mahājano paññāpanañ
 ca gacchati,
 sakañ ca ādāyam ayam na riñcati vyākaraṇapañham anu-
 paghātikam,|
 dūteyyakammesu alam samuggaho samghassa kiccesu ca
 āhunam yathā,
 karamvaco bhikkhuganena pesito aham karomīti na tena
 maññāti,|
 āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca
 vutthāti,
 ete vibhaṅgā ubhayassa sāgatā, āpattivuṭṭhānapadassā
 kovido,|
 nissāraṇam gacchati yāni cācaram, nissārito hoti yathā ca
 vatthunā,
 osāraṇan tamvusitassa jantuno etam pi jānāti vibhaṅga-
 kovido,|
 sagāravo vuddhataresu bhikkhusu navesu theresu ca
 majjhimesu ca,
 mahājanass' athacaro 'dha pañdito, so tādiso bhikkhu
 10 idha paggahāraho 'ti. ||3||6||
 Kosambakkhandhako dasamo.

tassa uddānam :

Kosambiyam jinavaro, vivād' āpattidassane,
 ukkhipeyya yasmim tasmim, tassa yāpatti desaye.|
 anto sīmāyam, tatth' eva, pañc' ekañ c' eva, sampadā,
 Pārileyyā ca, Sāvatthi, Sāriputto ca, Kolito,|
 Mahākassapa-Kaccāno, Koṭṭhito, Kappinena ca,
 Mahācundo ca, Anuruddho, Revato, Upālivhayo,|
 Ānando, Rāhulo c' eva, Gotamī, nāthapindiko, Visākhā
 Migāramatā ca,
 senāsanam vivittam ca, āmisam samakam pi ca,|
 na kena chando dātabbo, Upāli paripucchito,
 5 anupavajji visilena, sāmaggi jinasāsane 'ti.

MAHĀVAGGAM SAMATTAM.

VARIOUS READINGS.

A : India Office MS. of the Phayre Collection (Burmese writing).

B : MS. of the Paris National Library, fonds Pâli 17 (Sinhalese writing):

C : MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

D : BUDDHAGHOSA's *Atthakathâ*; MS. of the Paris Library, fonds Pâli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

E : The same work; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

I.

1. 1, vimuttisukham paṭisamvedi A C E, vimuttisukhapati-samvedi BD. Comp. Jâtaka, i. p. 77, 80, ed. Fausböll.—2, jarâmarañasokap° C at both places.—3, yadâ have A BCE, yadâ bhave D.—jhâyino B.—brahmanassa AC. The same spelling is constantly observed in these as in most Burmese MSS.—4, For omitted words B always uses the symbol pe, A C have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places jarâmarañasokap°.—5, jhâyino

corrected to *jhāyato* B. — *pavedīti* corrected to *avedīti* B. — 6, C reads again at both places *jarāmaraṇasokap*°. — 7, *obhāsayam* ant° ABC. Comp. the note of M. Senart on Kacc. i. 4, 5.— 2. 1, *samādhi utṭhahitvā* B. — *vimuttisukhap*° D, *vimuttisukham* p° ABCE. — 2, *huhukajātiko* A, *huhumkaj*° BCDE. *Buddhaghosa*: so *kira ditthamañgaliko mānavasena kodhavasena ca huhun ti karonto vicarati, tasmā huhuñkajātiko 'ti vuccati. huhukajātiko ti pi pathanti. brahmañakāraṇā A, brāhmañakāraṇā B, brahmañakarā C.* — 3, *yatatto ACDE, yuttatto B. brāhmañavādam B.* — 3. 1, *samādhi vuṭṭhahitvā* B. — *Ajapālanigrodharukkhamūlā A, °nigrodhamūle B, °nigroddhamūlā C. Muñjalindarukkhamūle A, Muñcalindamūle B, Muñcalindamūle C. vimuttisukham p° AC.* — 2, *sattāhavatṭalikā ABC, sattāhavaddalikā D, sattāhavaddalikā E. Comp. Jātaka i. p. 80. °duddini AB, °dutṭini C, °duddinī DE.* — 3, *viddhām ACDE, visuddham B. pañjali*ko C. — 4, *asmimānassa vinayo B.* — 4. 1, *samādhi vuṭṭh B. vimuttisukham p° AC.* — 2, *tam desam gantukāmā addh° C. gacchata bhagavantam B.* — 5, *onitappattapāni ABC. te ca BC.* — 5. 1, *samādhi v° B.* — 2, *ālayapamuditā and ālayapamuditāya A, ālayasamuditā and °pamuditāya B, °samuditā and °samuditāya C, ālayesu sutṭhu muditā 'ti ālayasammuditā DE.* In § 8, 9, B reads °samuditā and °samuditāya, C °samuditā, °samudditā and °samuditāya, °samuditāya. — *duddasam A, sududdasam BC.* In § 8, 9, B reads *duddasam*, and thus reads C in § 9, but *sududdasam* in § 8.— 3, *apissu AB, api sudam C. susambuddho AC.* In § 8 C reads *susampuddho*, § 9 *susambuddho*. — *paṭisotagāmī* corrected to °gāmī C, *paṭisotegāmin* ti D, *paṭisotagāmin* ti E. — *dakkhīnti* D, *dakkhanti* ABCE. — 4, *vata bho* at both places BC, *vata so* at both places A; comp. Jātaka i. p. 81.— 6, *bhummiyam nih° C.* — 7, *avekkhassu AE, àvekkhassu B, apekkh °CD.* In § 9, 10, C reads *avekkh.*° — *dhīra* corrected to *vīra* B. — 8, *apisu tam Brahme B, api sudam me Brahme C; A omits this passage.* — 11, °*posini* all MSS. — *accuggamma ACE, ajjugg° B, abbhuggamma D, comp. Lal. Vist. p. 520 ed. Calc., where I propose to read udakātyudgatāni.* — 6. 3, 4, *Udako, Udagassa AC, Uddako, Uddakassa B.* Comp. Jātaka

i. p. 66-81; the Northern Buddhists spell this name Rudraka Rāmaputra.— 8, Kāśinām A D, Kāśinām C, Kāsiyām B, Kāśinām or Kāśinām E.—andhibhūtasmi A C.—āhañhi A E, aham̄hi B, āhañci C, ahañhi D.—amatadundubhīti D (not E). 9, yathā pi kho B.—hupeyya āvuso A, hupeyyā āv° B, hupeyyam āv° C, hupeyya pāvuso ti āvuso evam pi nāma bhaveyya D E.—okampetvā A C, okappetvā (“sīsam cāletvā” DE) B D E.— 10, āvaḍḍho bāhullāyā ti D.—paccupat̄hāpe-tabbo AB, pacceṭhātabbo C.— 11, apissu A B, api sudam C.— 12, samudācarittha C.—The Jātaka Atṭhakathā (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathāgato sammāsambuddho.— 13, 15, cariyāyā B, iriyāyā A, cariyāyā corrected to iriyāyā C.— 13, uttarimanussadhammam C, °mnā A B.—bāhulliko A C, bahulikato B.—uttarim manussadhammā A, uttarimanussadhammam B C.— 15, uttarim manussadhammā A, uttarimanussadhammā B, uttarimanussadhammam C; the same at both places.— 16, me tumhe B.—abbhāsitam A, abbhāvitam D, bhāsitam BE. The comment explains the word: vākyanādan ti.—asakkhi kho A, asanṭhiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D.—puna sussim̄su A, susisum B, vacanām sussisu C. Probably we ought to read: puna sussūsim̄su.— 17, athakil° B.— 20, °nandini A B C. 27, paccaññāsi A B C.— 28, paccaññāsi A C.— 29, idam avoca . . abhinandanti is omitted in B C; in C these words have been inserted afterwards.— 30, ca pana bhagavatā C.—evam A C, etam B.— 31, devānubhāvan ti B C.—Aññākondañño (at the first place) B. The Jāt. Atṭhav. (i. p. 82) and the Dhammap. Atṭh. (p. 119, 125) read Aññākondāñña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnātakauṇḍinya.— 32, C almost constantly reads svākhyāto.—tassa āyasmato Koṇḍañassa A. 35, nihārabhatto iminā nihārena C, nihārabhatto A, iminā hārena B.—B inserts nihārabhatte, which is corrected to °bhatto, before tayo.— 39, vedanā bhikkhave anattā C.—labbhetha ca vedanāyām A.—na ca labbhati vedanāyām A B. 41, viññānam bhikkhave anattām C.— 42, kalla nu kho tam C.— 43, kallam nu kho tam C.— 46, evam ayam A C, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the Anattalakkhanasutta as well as of the Cūlārāhulovâda (Berlin MS. of the Sutta-saṅgaha). Comp. also i. 21. 4.— 7. 1, heṭṭhâ pâsâdâ A, h° pâsâdâ B, h° pâsâdâ corrected to h° pasâdâ C.—pi niddâ okkami A, pi pacchâ niddam okkami C, pi niddâ okkamati parijanassâpi pacchâ niddam okkami B.— 2, mudiṅgam A, mudigam C.—vikesikam A, vikkесikam C, vikkhesitam B.— vikkhelikam A C, vikkhelikam B.—aññâ vippalapantiyo C.— sañṭhâti C.—idam upaddutam A.—idam upassatham A.— 3, abhirûhitvâ B.— 6, dukkhasamudayam nirodhamaggam B. The same reading constantly occurs in this MS.— 7, catuddisâ A, catudisâ C, catusu disâ B.— 8, AB omit idha nisinno.— 9, api nu bhante A C.— 10, dakkhintiti B, dakkhantiti A C. The former spelling generally prevails in the Ceylonese MSS., the latter one in those brought from Burmah.—so ca loke C.— 11, vimucci C, vimuccati A, vimuttam B.— 14, lâbhâ A B, sulâbhâ C.—suladdham A, suladdham lâbhâ B, lâbhisuladdham C.—ajjatanâya A C, ajja svâtanâya B.— 8. 3, tâ ca loke A B, tâ ca kho loke C.— 9. 2, ime me bhante A, ima bhante B, ime ca kho bhante C.— 10. 1 and 2, janapadâ A B C. Probably we ought to read janapade, comp. Bârâṇasiyam setthânusethinam, in the preceding chapter.— 2, ime me bhante A C, ime bhante B— 4, sâ tesam A, sâva t° C, yâva t° B.— 11. 1, muttâham A B, muttânam-ham C.—manussâ constantly C.—mâ ekena maggena C.— agamittha A C, agamattha D, âgamete corrected to âgamatta B.—aham hi bhikkhave B.—Senânigamo corrected to Senâ-ninigamo B, Senanigamo A, Senonigamo C.— 2, bandhosî A B C.—mahâbandhanabandho A, Mârabandhanabaddho corrected to mahâb° C, Mârabandhanabandho B.—muttoham B.—mahâbandhanamutto A, Mârabandh° B, Mârabandh° corrected to mahâb° C.—nihato B.—bâdhayissâmi A B C; the true reading apparently is bandhayissâmi.— 12. 3, pabbâjetum upasampâdetum ti A, pabbâjetha upasampâdetha B, and thus reads C, where it is corrected thus: pabbâjetu upasampâdetum. D: pabbâjethâ tiâdimhi.— 4, gacchâmîti C, gacchâmi A B.— 13. 1, vuṭṭhavasso C.— 2, bandhosî A B, baddhosî corrected to bandhosî C.—Mârapâsena A B, Mâra-

pâsehi C. —mahâbandhanabandho A, Mârabandhanabandho BC. —muttâham A C, muttohi B. —Mârapâsena AB, Mârapâsehi C. — Mârabândhanamutto C.— **14.** 1, tasmi^m yeva vanasande A, tasmi^m van° B, tasmi ca van° C. —ekassa pana pajâpati B. —nâhoti AB, nâhosî C. —ânîtâ hoti B.— 2, paricârimhâ AB. —nâhoti B.— 3, tam kârañam kim B. —ye mayam instead of yam mayam all three MSS.— 5, sâ va AC, yâ ca B.— **15.** 1, B omits tesu.— 2, jatilasseva assamo C. —agarum and garum almost constantly C. —api cand° C. —vihedhesiti constantly AC. —api ca cand° C (at the second place). —cand°, corrected to api cand° C (at the third place).— 3, pariyâdeyyan ti AB, pariyâdiyeyyan ti C. DE: pariyâteyyan [pariyâdiyeyyan E] ti abhibhaveyya vâ vinâseyya vâ.— 4, abhisamkhâritvâ AC, °kharitvâ B. It ought to be corrected : abhisamkhâretvâ, comp. i. 7. 8.—nâge AB, nâgo corrected to nâge C. In § 6 all three MSS. read nâge. The agreement of the two passages makes a correction like nâgena na vihethiyati (vihethiyissati), highly improbable. I suppose, that nâge is a Mâgadhî nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.— 5, pariyâditvâ B.— 6, vihâremu C. —aggisâlâyani A.—phâsukâmo va A, ph° ca BC. —vibodhesiti AC. —nam AC, tam B. —disvâna C. —sumânasö A, sumanaso A, suppasannamanaso B. —agyâgâre B. —vihedhiyatîti C.— 7, hatâ A, hatâ ca C, yâva B. —C inserts kâlâ after lohitikâ. —kâye A, kâyena B, rûpakâye C.— **16.** 1, upasamkami AB, upasangami C instead of upasamkamîmu. —pi nâma mahanto B.— 2, upasamkami AC. —pi nâma mahantâ B.— **17.** 1, vannânipabhâhi B.— 2, vannânipabhâhi B.— **18.** 1, vannâtipabhâhi B.— 2, vannâtipabhâhi B.— **19.** 4, akâsiti AB, akâsiti C.— **20.** 1, mahati all three MSS., instead of mahatîm (the same in § 2, 4 and 5).— 2, A inserts pamsukulam before âlambitvâ, in B this word is included in brackets, in C it is omitted. —adhibattâ AB, adhivathâ C (the same in § 5). —C inserts pamsukulam before âlambitvâ. —parivisajjeyyan ti C. —parivissajatu ti B.— 4, upanikkittâ A.— 5, A inserts pamsukulam before âlambitvâ. —âharahattho AC, arahanto B.— 6, tvam gaccha B.— 9, idam kho pana

Kassapa B.— 11, sugandhikam A, gandhasampannan ti B, gandhasampannam rasasampannam C.—BC omit sace âkañ-khasi . . . tvam yeva tam gañhâ ti.—yeva tam A (at both places); comp. § 9.— 12, aggim A, aggi BC.—sakim deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggim B, aggi AC.—aggim A, aggi BC.—ujjalitum all three MSS.—aggim A, aggi BC.—ujjalitum B.—aggim ti AB, aggi ti C.—ujjaliṁsu all three MSS., instead of ujjaliyimsu?—aggi BC, aggim A.—ujjaliyissati A, ujjaliyati B, ujjalissati C.— 14, aggim AB, aggi C.—aggim A, aggi BC.—aggim A, aggi BC.—vijjhâpeyyantu B (at both places).—aggim ti AB, aggi ti C.—aggim A, aggi BC.—vijjhâyissati AB, vijjhâyissati C.— 15, Nerañjarâya A, °yam BC.—B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, ummuja nimujjanti pi B.—abhinimmi A, abhimmini C, abhiniyatâ corrected to abhinimmi B.—visippesu C.—yathâ himâ (yathâ pi B) mandâmukhiyo nimmitâ ti AB, yathâ pañcamattâni mandâmukhisatâni abhinimmitâ ti C.—mahâ-mand° AC, tâva bahu mahâmand° B.— 16, vassi AB, pâvassi C.—vulho AC, vuyho B.—idan nu tvam B, idha nu tvam A, idham (corrected to idha) nu tvam C.—ayamm ahasmim A, ayam ahasmi C, ahamm âham asmim B.—pavâ-hissati A, passahissati B, ppavâhissati C.—na tv eva kho tvam A.— 18, cîraphaṭikâ A, cîrapatikâ C, cirapaṭikâ B. DE: cîrapaṭikâ ti cîrapattâya.— 20, vuyhamâne AC, °no B—saddhi A; BC omit this word.— 22, vuyhamâne all three MSS.—C omits saddhim.— 24, aggi C; AB omit the word.

— **21.** 1, tena carikam p° C, tena pakkâmi A B.—cakkhum âdittam bhikkhave sabbam âdittam B, kiñci bh° sabbam âd° AC, instead of kiñ ca bh°.— 4, passam AC, mayam B.—vimuttasmim vimuttamhitî A, vimuttasmim pi vimuttam iti B, vimuttasmi vi vimuttamhi ti C. Comp. i. 6. 46.—

— **22.** 4, aggim AB, aggi C.—kissako AC, kisako BD.—kâmittiyo AC, kâmitthiyo BDE.— yaññâ all MSS., yaññam Jâtaka i. p. 83.—câtivadanti A, câbhiv° B, câti (ti is crossed) piv° C.—yaññâ ABC.—DE: ete rûpâdike kâme itthiyo ca yaññâ abhivadanti.— 5, ettheva A, etta ca B, ettha ca C.—A omits avoca.—rasesu ca B.—ko carahi AC,

kho c° B. Buddhaghosa: atha ko (kho D) carahīti atha kva carahi.—anupadhikam ABC, anupadhīnam D.—anañatābhāvi (^obhāvī C) ABC. DE: jātijarāmarañānam abhāvena anaññathābhāvīm (^obhāvī corrected to ^obhāvīn E).—8, ekam̄ nahutam̄ B.—11, dakkanti A, dakkinti B, dakkhantiti C.—13, giyamāno A, gāy° B, bhāsamāno C.—siñgīnikkhasuvanño ABC constantly; DE: siñgīnikkhasuvanño ti siñgīsuvaññanikkhena samānavanño. The Jāt. Atṭhakathā (i. p. 84) reads: ^osavanno. —After the third stanza B inserts a fourth one: santo santehi (sic) purāna-jatilehi . . . pāvisi bhagavā. —dasavāso ABCE, dasāvāso D and the Jāt. Atṭhakathā. —dasabhi ACE, dasahi BD and the Jāt. Atṭh. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. —^oparivārako AC, ^oparivāro B and the Jāt. Atṭh.—14, sabbadhi AC, sabbadhī BD and the Jāt. Atṭh. In E the reading is illegible. —suddho AC, buddho B and the Jāt. Atṭh.—16, avidūre ABC (the same § 17), instead of atidūre? —appakinnam̄ BCD, abbokiñnam̄ A, appakiñnam̄ E.—appanighosam̄ AC (the same § 17). —vijanavādan ti pi pātho . . . vijanapātan ti pi pātho DE.—17, abbokiñnam̄ A, appokinnam̄ C, appakinnam̄ B.—23. 1, so itarassa āropetu ti C, so ārocetū ti ABD.—2, arahattamaggasamāpannā vā A, ^omaggam vā sammāpannā C, ^omaggapatipanno vā B.—5, paccavyattā A, paccabyāthā B, paccabyatā C, paccabyathā E, paccavyathā corrected to ^ovyāthā D. The comment says: pati-ava-pubba-idhātu, tthavibhatti . . . patividhattha tumhe, pattam̄ tam̄ tumhe-hīti attho. —paramasokam̄ C.—abbhūtitam̄ A, abantitam̄ B, apbhutitam̄ C, abbhutitam̄ and abbhatitam̄ D, abbhatitam E.—6, kacci no AB, kiñci nu C.—adhigatomhīti C.—adhigatosīti C.—7, arahattamaggasamāpannā vā A, ^omaggam vā samāpannā BC.—10, paccavyattā A, ^obyatā C, ^obyāthā B.—paramasokam̄ C.—abbhūtitam̄ A, abbhatitam̄ BC.—24. 1, apalokāma ABC, instead of apalokayāma or ^okema.—3, uñhalohitam̄ B.—dve sahāyā B.—Kolito ca Up° B.—Veluvane B.—atha nesam̄ B.—Kolito ca Up° B.—6, atha kho te tumhe im° g° paṭicodetha C.—7, niyamānānam̄ C, neyam° B.

— 25. 1, anācariyamānā B (instead of anovad°).— 6, dupposatātāya AB, duppositātāya C.— asantuṭṭhitātāya A, asantuṭṭhatātāya B, asantuṭṭhiyā C.— samgaṇikāya AC, asallekhatātāya B.— suposatātāya A, supposatātā B, supositātātāya C.— appicchassa BC, appicchatātāya A.— 10, Instead of samgharitabbam, samgharantena, etc., the MSS (also those of the comment) frequently read samgharitabbam, etc.— ussādetvā D (not E).— 15, I am not sure about the spelling and the derivation of kavāṭapīṭam; the MSS. read °pīṭtam and °pīṭham. D: kavāṭapīṭhan ti kavāṭañ ca pīṭhasamghāṭañ ca. E: kavāṭapīṭtan ti k° ca piṭhasamghāṭañ ca. The last word is spelt piṭṭhas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219.— 15, apassenaph° A, aphassenaph° BC.— B omits nīharitvā (after sallakkhetvā).— gerukap° C, gerūkap° A, garum p° B.— colakam B (at both places).— parippositvā C, paripposetvā B, paribbosityvā A.— 16, apassenaph° AC, aphassenaph° B.— 20, Buddhaghosa appears to have read: vū-pakāsetabbo vūpakāsāpetabbo.— Instead of vāssa BC often read tassa.— 21, nissayam B. The Burmese MSS. ordinarily read niyasam or niyassam.— 23, dhoviyethāti A, dhoweyyāti B, dhoviyathāti C.— kariyethāti AC, kariyeyyāti B.— The MSS. have rajanām as well as rajanā; the former is the correct reading.— paciyethāti AC, phatiyeyyāti B.— rajekeyyāti B— rajentena B.— 24, chedātabbā AB, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.)— upatthāpetabbo A, upatthāpetabbo B, upatthātabbo C.— 26. 1, uppajjeyyāthāti B, uppajjhiyethāti, uppajjiyethāti A, upajjiyethāti C.— 11, The MSS. have rajanām as well as rajanā, see ch. 25. 23.— rajitabbam A, rajet° BC.— rajantena ACE, rajent° B.— rajetabbam AB, rajit° C.— upatthāpetabbo all three MSS. instead of upatthātabbo.— 27. 2, mā yittha B.— upatthāpetabbo B.— 3, anujānāmi bh° panāmitena khamāpetun ti B.— 28. 1, kiso hoti A, k° ahosi BC.— °sandhatagatto A constantly.— ko nu kho bhikkhave C, ko bh° A, ko nu kho B.— imam kho bhante B.— 3, saraṇāgamanehi BC, °naga-manehi AE.— tāham C, tam A, ham corrected to nāham B.— upasampadām dātum BC, upasampādetum A.— 29. 1, upasampaṇṇassa samanantarā D (not E).— evamrūpam C.—

âyasmante AC, âyasmato B. —upasampâditthâti AC, upasampadathâti B.— **30.** 2, khiyattha AC, nikkhiyittha B.— no ce me A, no me ce C, no ce B.— 4, tattha te tayâ yâv° B at the first, second, and fourth place. —nimantanabhattam C.— **31.** 1, patikacceva AC. patigaccheva B (at both places). —abhirameyyam svâham A, °yyâ vâham B, °yya C.— jegucchâmi nissayâ pañkulyâ ti B.— 2, B omits tivaggena pi.— 4, kacci tvam app° A, kacci (kicci C) ttha app° BC. —app° ca mayam C.— 5, tattha ayam pana C—hotiti BC, ahosîti A.—tvam kho mogh° C. —añam ovaditum añamm an° C.— 6, pañavanto AC constantly. —upasamkami B.— **32.** 1, pakkamantesu B. —anâcariyâ A.— 2, vassâmi B constantly.— 3, upâthâtabbo C, upâthâpetabbo AB. Comp. i. 25. 24.— **33.** 1, uppajjiyethâ ti A, uppajjeyyâthâ ti B, uppajjiyethâ ti C.—upatthâpetabbo all three MSS. instead of upatthâtabbo.— **35.** 1, nissayam denti BC, n° dessanti A, instead of n° dassanti? —The end of this chapter is again specified by the MSS. as the end of the 6th Bhânavâra, the same having been the case with regard to chapter 33. The subscription “âcariyavattam,” which belongs to ch. 32, is also repeated here.— **36.** 1, cha yimhâ A, cha yimâ C, cha himâ B. —samodhânagato B.— 4, 5, param asekhenâ °kkhandhena B constantly.— 12, âdibrahmacariyakâya AC, âdibrahmacâriyakâya B, âdibrahmacariyikâyâti D, âdibrahmacarikâyâti E. —Buddhagh. explains viveketum, without mentioning vivecâpetum.— 13, âdibrahmacariyamkâyam A, °cariyikâya B, °cariyamkâya C.— 14, vitthârena na C, na vitthârena A, vitthârena B. —na suvibhattâni na sup° na suvin° C; na is omitted at the three places in AB; DE: ubhayâni kho pan' assa pât° vitth° sv° hontiti . . na suvibhattâni . . na na sup° ti . . suvinicchitâni. —supavattini CE, suppavattini AB, suppavattî[ti] D.—suttaso AE, suttato BCD. The reading of BCD, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13.— 15, suppavattini C, suppavattitâni B; A omits this word.—suttaso A, suttato BC.— **37.** 3, param asekhenâ °kkhandhena B constantly.— 4, Both readings, asekhenâ °kkhandhena and asekhe °kkhandhe, occur in B at various places.— 11, âdibrahmacariyakâya A,

^ocāriyikāya B, ^ocariyikāya C. — vivecetum the MSS. (the same § 12); according to i. 36. 12, 13, we should expect: vivecetum vivecāpetum.— 12, ādibrahmacariyakāya A, ^ocāriyikāya B, ^ocariyikāya C.— 13, na ubhayāni . . pât^o vitthārena AC, ubhayāni . . pât^o vitth^o B.— na suvibh^o na sup^o na suv^o C, suvibh^o sup^o suv^o AB. Comp. i. 36. 14. —suppavattini A, suppavattāni B, supavattini C.— suttaso A, suttato BC.— 14, suppavattini AC, suppavattāni B.— suttaso A, suttato AC. In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkam solasavāram.”— **38.** 1, so âgato na upasampādetabbo AB, so puna pacchāgamtvā bhikkhu upasampadām yâcanto so âgato na upas^o C.— yo so bhikkhave AB, yo bh^o añño pi C.— 3, tena bhikkhave B, tena kho bh^o AC.— A omits itthannāmo.— 5, gāmam̄ pindâya pavisati D (not E).— vesiyag^o BCDE, vesiyâg^o A.— vidhavâg^o AC, vidhavag^o B.— 6, kikaraniyâni C.— 7, idam̄ vuccati bhikkhave B.— samghâtanikam̄ AB, samghâtaniyam̄ C, samghâtaniyam̄, in the explanation samghâtanikam̄ D, samghâtaniyam̄, in the explanation samghâtanikam̄ E.— evam an^o kho ACE; BD omit kho.— 8, vesiyâg^o AB, vesig^o C.— vidhavâg^o ABC.— 9, kikaraniyâni C.— 10, samghâtaniyam̄ A, samghâtaniya C, ^onikam̄ B.— evam̄ âr^o kho ADE, evam̄ âr^o hi B, evam̄ âr^o C.— 11, upajjhâyassa mûl^o B (not DE).— âveniyam̄ AE, âveniyam̄ D, bhâveniyam̄ C, âvenikam̄ B.— **39.** 1, khoyyo A, veyyo B, khayyâ C.— upaṭṭhāpetabbo (at both places) B.— khoyyo A, veyyo B, khayyo C.— 4, aññ^o pi puriso C.— khoyyo A, veyyo B, khayyo C.— khoyyo A khayyo C; B omits the entire passage from sabbam̄ sâp^o to nâham̄ s^o tik^o ti.— 5, somhi AB, soham̄ C.— bhadantâ C, bhaddantâ A, bhikkhu B.— ayyâ AC, ayyo B.— pabbâjeyyan ti all three MSS.— **40.** 1, uccinathâti ADE, uccinathâ ti B, uccinnathathi C.— 2, yuddhâtin^o C.— pâpañ ca kammam̄ karoma B.— dhammadvâdino B.— B omits samac^o brahmac^o.— sammacârino A, samac^o C.— saccav^o brahmacârino sîl^o B.— 3, kin ti nu kho B.— B omits sâmi.— râjabhâte pabbâjeyyantiti B.— vohârake B.— chetabbam̄ AC, chedetabbam̄ B, cheditabban ti E.— anusâsakassa B.— 4, appamattake pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.— **41.** 1, dhajabandham ABC. —dhajabandho ABC, dhajabaddho D.— **42.** 1, corikammam katvā C. —bandho all three MSS. —so tam kāram C.— 2, haṇemāti B. —abhayūvarā AD, abhayuvavarā BC— **43.** 1, corikammam katvā C.— **46.** 1, dhaniyā passitvā AC, dhatiyā tam passitvā B. dhaniyā is a misspelling; it should be dhanikā.— **47.** 1, ayyikā AC, sāmikā B. —ayam so AC yo B (omitting aham). —nesamāti B.— **49.** 2, Instead of urassa (gen.) we should read, perhaps, ur' assa=uro assa, though I do not think it probable, that in this case the o would have been elided.— 3, etha AC, evam B. —mayam ayyā A. —sabbe cime C.— 4, yāva vibhāyāti B. —C omits bhikkhū before bhikkhūhi. —uhananti AC.— 5, dārakasaddo ti A, dārakassa saddo ti BC.— 6, vīsativ° ca kho B. —yo upas° āpatti dukkaṭassā ti B.— **51.** 1, utṭecetun ti A, upatṭhāpetun ti B, udḍoyetun ti C. —kākuṭtepakanam AE, °utṭhepakam B, °udḍevakam C, kākuḍepatan ti corrected to kākuṭtepanan ti D. The comment explains this word as follows: yo vāmahatthena lat̄hi (sic D, yaṭhi E) gahetvā nisinno sakkoti āgatāgate kāke utṭhāpetvā purato nikkhittam bhattam bhuñjitum ayam k° nāma.— **53.** 1, āhundarikā AC, āhunnākirakā or āhūntākirakā B. —B omits na (before imesam)— 2, apāpuraṇam A, avāp° B, apāv° C. —paṭisunītvā A, paṭissutvā B, paṭisutvā C. —apāpuraṇam A, avāpūr° B, apāpur° C.— 3, ittaro B, ittharo AC. —lahucittakatā no A, °cittākatā kho no C, °ttam vatā no B.— **54.** 1, gacchassu AC, āgacchasu B.— 3, ohāretvā B. —acchādāpetvā A, °detvā BC.— 4, anavajjam tad eva yācāmiti C. —bhavati A, bhagavati C, bhagavāti B.— **55.** 1, bhagavatā sikkhāpadam paññattam B, bhagavatā paññattam AC.— **56.** 1, kattha ca A, kattha ci B, kathañ (corr. to katthañ) ca C. —jātarūparajata-paṭīgg° veramaṇīti B.— **57.** 1, bhikkhū akkosati A, bhikkhuṇam akk° B, bhikkhūṇam akk° C.— 3, mukhadvārikam, mukhadvāriko AC, mukhadvārakam, °dvāragatam, °dvārako B. —B omits etha bhante (before bhattam). —bhadantā BC, bhaddantā A.— **58.** 1, upajjhāyena anāp° B. —gavesantā A. —upajjhāyam anāpucchā DE, upajjhāyena an° B.— **59.** 1, apalālenti, apalāletabbā, apalāleyya AC, apalāl° B. —añia-

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesam na p° A, imesam p° B, imesam pana pañdakā (the last word is corrected to apañdakā) C.— te pañdake C.— sabbe abr° B.— tesam hatthibhāñḍānam A.— **62.** 1, porāṇak° C constantly.— aham nu kho B.— phātīm k° A, bātik° C, phātik° DE, phāvaro vā kātum B.— ime hi kho B.— nāsetabbo ti titthiyap° A.B.— **63.** 1, atṭiyati ABCE, atṭhiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvītvā AC, upaṭṭhahitvā B.— pabujjhītvā A, patib° C, patipucchītvā B.— 4, gacchatha tvam C.— atṭh° pi p° C.— upavassa AC, upavasatha B.— pavattiyamāno B.— katvā A, kamitvā B, karitvā C.— 5, methunadhammam A.— okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). BUDDHAGHOSA: yam pana pāliyam sacāca (sacāva D) mayan ti vuttam, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe etha sacāca (sacāva D) iti ayam nipāto vutto. sace ca (sace vā D) icc eva vā pātho. tattha sace 'ti sambhāvanatthe nipāto, ca (vā D) iti pādapūraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pātho. tattha (tassa E) sace aija mayan ti attho.— gayheyyāma A, gaṇheyyāma C, gaṇheyyātha B (67: gaṇheyyāma ABC). arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu C, arahanto ete bhikkhave B.— **67.** 1, nāsetabbo ti samgh° A.— nas° ti lohitupp° AC.— **68.** This chapter is omitted in B.— **70.** 2, acīvaraṁ C.— naggo p° carati A.— 3, naggo h° p° carati A.— 4, carati A.— 5, naggo p° carati A.— 6, naggo h° p° carati A.— **71.** 1, galaganthīm A, galāgandikam C, galagamḍikam B, galagandīti DE.— sīpari C, sīpari A, sīpadam B, sīpadīti D, sīpariti E.— parisadūsanam A, °dūsakam BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjim vā alajjim vā ti A, lajji vā alajji vā ti C, lajjī vā alajjī vā ti B.— **73.** 1, ārocesi A, °sum C, °sum corrected to °si B.— vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu.— BC omit yāciyamānenā. BUDDHAGHOSA mentions this word.— 4, araññakena all three MSS.— sallakkhantena AC, °kkhentena corrected to °kkhantena B.— anissitenā vasitum B.— A inserts tadā before tassa.— **74.** 1, et seq. The

MSS. generally read *anusāvessati*, *anusāvetum*, etc., instead of *anussāvessati*, etc.—**75.** 1, *gabbh° upas° ahosi* A.B, —*gabbh° upasampanno upasampanno nu kho* A. —*mhi no upas°* B.—**76.** 1, *tassa antar° AC, terasa ant° B.* —2, *vitthāyanti* is explained in the *Atthakathā* thus: *vitthaddhagattā honti.* —5, *attanā vā att°* (at the first place) A.B; *attanā va att° C*, which perhaps is right. —6, *kathañ ca pana parena paro* A.—7, *sunāsi AC, sunāsi B.* —9, *sunāsi ABC.* —**77.** 1, *nissayā ácikkhitabbāni* (corrected to *°bbāti*) B, n° *ácikkhitabbā* A.C. After these words A.C insert: *cattāri ca akarañiyāni ácikkhitabbāni.* —**78.** 1, *ekako va ágacchanto* A. —*agamāsi* A.B, *ágamāsi* C.—3, *nāma puriso pañdupalāso* B. —*haritatthāya* A.CDE, *haritatthāya* B.—4, *puthusilā* all MSS. BUDDHAGHOSA: *puthusilā ti mahásilā.* —5, *mattakacchinno* A.C.—**79.** 1, *passissāmīti* (at both places) A.—2, *passasi* A, *passese* C, *pañkarohiti* B. —*passati* A.C, *pañkaroti* B (at both places). —B omits *puna.* —4, *pañinissajehi* A, *pañinissajessasi* C, *na pañinissajissasi* B. I believe that we should read *pañinissajjāhi*.

TABLE OF CONTENTS OF THE FIRST BOOK.—1, *mahantesu* B. —*niggahānam ca pāpicche* A, *niggahānam ca pāpiccho* B.C. We ought to correct: *niggahe ca pāpicchānam*, or *pāpicchānam ca niggahe.* —5, *pamuñṭhamicca* suttante B.—6, *samgāhanā h°* A, *samghāhanā h°* C, *samganāñgetu* B. *samgahañāhetu?*—7, *vatthum* A. —*ápattim* A. —*dukkaram asamsesetum* B. —*nam* B.—9, *Bhaddiyo Vappo* B.—10, *vatthu* B. —*Mārehi?* (instead of *Māro pi*). —11, *pāripupphañ ca áhari* A.C.—13, *pañāmanā* A, *pañāmetum* C, *panamanā* B.—16, Instead of *eko* I think we ought to read *bhañto.*—18, *vatthumhi* A, *vatthusmīm* B, *vatthusmi* C. *vatthum?* —*apalālena* B, *apalālana* A.C.—23, *andhamugabadh°* A, *jarāndhamugabadh°* B, *ejjandhamugapadh°* C. After this word A inserts *ca.*—25, *vivadenti* A.C, *vivādenti* B. —*ekupajjhāyena* A, *ekupajjhena* C, *ekujjhāyena* B.—27, *sañgho* A.C, *sañghe* B.

II.

2. 1, *mūgasúkarā* A, *mūgasuk°* C, *migasuk°* B. BUDDHAGHOSA reads *mūgasúkarā.* —**3.** 1, *tāni nesam* A, *tāni hesam*

B, tâni sesam corrected to t° nesam C.—so nesam AC, so tesam B.—2, tâni nesam AC, tesam (tâni is omitted) B.—so ca nesam A.—3, BC omit the words ajj' uposatho pannaraso. Comp. Minayeff's edition of the Pâtimokkhasutta, p. 2, line 16.—evam eva AC, evam evam B.—phâsu hoti (omitting ti) B.—4, After °adhibacanam etam B inserts: tena vucca.—vivarissâmi A, viparissâmi C, viharissâmi B.—B omits manasikatvâ.—sabbam cetasa A, s° cetaso BC.—samannâharâma A, samanârâma C, samantâ harâmi B.—avisâhaṭacittâ AC, avissâhaṭthacittâ B.—nissâmetha A, nissamedha C, tisâmema B.—5, BUDDHAGHOSA reads: ana-jjhâpanno vâ hoti âp° vâ vutthito.—byahâtabbam A, bbyâhâtabbam B, byâhâritabbam C.—6, byâkareyya BC, byâkato bhaveyya A.—evam evam B.—jânitabbam pucchatîti A, jânitabbâ mam pucchatîti C, jânitabbam esa mam puccheyya B.—evarûpâya nâma parisâya A.—pi instead of vuccati B.—B omits samjânamâno.—7, samâdhinam vimokkhânam C.—vivekânam B.—5. 2, yâvatâkâ ek° A.—ettâvatâ sâm° hoti yâvatâ B.—6. 1, yâvatâ ekâvâso hoti (omitting ti) B.—2, sammatâ sâ simâ B.—7. 1, tiyojanikap° B. BUDDHAGHOSA agrees with the reading of AC.—2, nadîpâram s° C, °pâras° AB. BUDDHAGHOSA: nadîpâran ti.—nadîpârâ s° C, °pâras° A, °pâram s° B.—evarûpam nadîpâras° ABC.—8. 2, Instead of samgho samgho the MSS. as a rule have the word but once.—9. 1, tadahuposathe ca B.—mayañ camhâ as° A, mayañ camha as° C; B omits mayañ ca.—nisinna C. Probably it should be nisinno.—uposathamukham A constantly.—10. 1, B omits tâva.—vikâle A, vikâlo B, vikâlo corrected to vikâle C.—11. 1, karissatu (at the first and second place) B.—kareyyatu (at the third and fourth place) B.—12. 1, nadim taranto A, nadî t° BC (at both places). BUDDHAGHOSA: nadim (nadî E) taranto 'ti Sappiniyam nâma nadim atikkamanto.—BUDDHAGHOSA: manam vulho (mûlho D) ahositi ïsakam appattavulhabhâvo (^mûlhabhâvo D) ahosi, . . . vegena âgacchantam udakam amanasikaronto thero manam vulho (manamûlho, which appears to be corrected to manavûlho, D) ahosi, na pana vulho (vûlho, corrected to mûlho, D.)—(At the second place:) manam vulho A, manavulo

C, manamhi vuļho B.—3, avippavāsasammuti A.B.—avippavāsasammuti (at the second place) A.C.—5, paṭhamam simā (simā B) samm° BC.—**13.** 2, āpatti dukkatassāti ABC.—**15.** 3, savarabhayakam A, savarabhayam C, corābhayam corrected to corabhayam B. BUDDHAGHOSA : samvarabhayam (samvarabhayānakhan D) ti aṭavimanussabhayam.—7, kathañ ca pana bhikkhave attānā vā C.—8, A omits puggalam tulayitvā.—9, sammannitabbañ ABC instead of sammannitabbo (comp. § 6).—**16.** 1, vatthukāmo BC, vatthumkāmo A. I entertain no doubt, that the correct reading is vattukāmo.—3, kārāpessantiti A, kārāpentīti BC.—5, diṭṭhi ḫāvikātun A, diṭṭhim pi ḫav° BD, diṭṭha pi ḫav° C, diṭṭhi pi ḫav° E.—9, therādhikam A BDE, therādikam C. BUDDHAGHOSA explains the word by therādhīnam and mentions a reading therādhēyyam.—**17.** 3, The MSS. constantly read vattati, not vaṭṭati. —dutiyam theram, tatiyam theram B.—**18.** 1, katimi ACE, katami D, katham B.—3, kiṃvatikā AC, kittikā B.—4, nasamaggena C.—gahetun A, gah° corrected to gāh° B, gāh° C.—**19.** 1, piṇḍāya caranti A, p° gacchanti B, p° caranti gacchanti C.—ārocetabboti ABC, instead of āroceṭabban ti? —na ssarati A, na ssari BC.—AB omit: anujā-nāmī bhikkhave bhattachālē . . . attham ārocesum.—**20.** 4, padipetabbo ABC, instead of padipetabbam?—B omits § 5, 6.—6, na upaṭṭhāpetabbo A, na upaṭṭhāpetabbam C.—**21.** 1, te hi bhikkhave AC, te imehi bhikkhave B.—te ce AB, tejakho C.—gaccheyyūm C, gaccheyyūm ce A, gaccheyyūm ceva B.—**22.** 1, sannipatatha A, sannipatitha C, sannipatiṭṭha B.—dātabbo ABC; it ought to be read: dātabbā.—2, kālakiriyā B.—4, sutto ACE, sute B, sutte D.—**23.** 1, sannipatatha A, sannipatitha BC.—2, kālakiriyā B.—3, santi AC, santa B.—**24.** 1, muñcatha BC, muñcetha A.—**25.** 1, sannipatatha A, °pati corrected to °patita B, °patitha C.—**26.** 5, tikkannam A, tiṇṇannam C, tiṇṇam B.—8, tiṇṇam AB, tiṇṇannam C.—ekako AC, eko B.—9 and 10, adhitṭhātabbo ABC instead of adhitṭhātabbam.—**27.** 4, sāmanto A, sāmantā BCDE.—10, 13, kiṃ nāma (or kinnāma) so āpattim all MSS. Correct: kam nāma so āpattim.—13, 15, ten' upasamkamī ABC. ten' upasamkamati?—**28.** 1, ath' aññe ḫav° bh°

anāgatā A B, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kātabbo (instead of pārisuddhi ārocetabbā) A.— 32. (subscription) pañcavīsatikā n° the MSS. instead of pañcasattatikam n° (comp. iv. 11).— 34. 8, pādānam dhotam udakanissekam A, hadānam ha anadhotam udakanisesam C, pādadhovanantena udakanissekam B. BUDDHAGHOSA : pādānam dotānam (dhotam E) udakanisekan (°nissekan E) ti pādānam dhotānam udakanissekam. bahuvacanassa ekavacanam veditabbam. padhānam (pādānam E) dhotānam udakanissekam (corrected to dhotām ud°, D; dhotaudakanissekan E) ti vā pātho, pādānam dhovanaudakanisekan (°nissekan E) ti attho.— 9, āgacchantānam padasaddam B, āgantukānam p° A C.

TABLE OF CONTENTS OF THE SECOND BOOK.—vaṭṭhu chaasīti A, v° ca asīti B, v° asīti C.— 6, catupañcassarā A, °pañicavarā B, °pañcaparā C.— sañcicca cepi vāyame A C, samcisāpi ca vāyave B. sañcicca cāpi vāyame?— 12, āgantuke C.— 18, parivāsānuposatho A, pārivāssānuposatho B, pārivassānuposatho C.

III.

1. 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, te idh bh° corrected from te ca bh° A.— 2, 3, samkāpayissanti A, samkāyissanti B, samkāyissanti and samkāpayissanti C. BUDDHAGHOSA : samkāpayissantī (samkhāpayissantī D) apposukkā nibaddhvāsam vasissanti.— 3. 1, samkāyissanti B.— 4. 2, sañcicca pañikkamanti A, sañcicca āvāsam atikkamanti BC.— 3, upakaḍḍhitukāmo B, ukkaḍḍhitukāmo A, upakkadhitukāmo C.— paneyyā B, paneyyā C, panāyyā A.— 5. 2, gamissanti BC, āgamissanti A.— 3, aham dāyako C, aham hi dāyako A, ayam dāyako B.— etasmim̄ nid° etasmim̄ pakarane dh° B.— 4, sannivat̄to C, °vatto A, °vat̄tā corrected to °vat̄tho B. BUDDHAGHOSA : sattāhasannivaddho (sattāham sannivat̄to E) kātabbo 'ti.— 7, After ekam bhikkhum uddissa BC add: bhikkhunisamgham uddissa. —In the subsequent enumeration of edifices B omits jantāgharam k° h° jantā-

gharasālā k° h°, C omits the same words and also udapānasālā k° h°.— 8, BC omit bhikkhunīs° uddissa. —After kappiyakuṭī k° h° AB insert vaccakuṭī k° h° (the same in § 13). BUDDHAGHOSA: bhikkhunīsamgham uddissā 'ti ito patthāya vaccakuṭī jantāgharam jantāgharasālā 'ti imāni tīṇi parihināni. —After udapānasālā k° h° A adds: jantāgharam k° h°, jantāgharasālā k° h°.— 9, BC omit guhā k° h°. —BUDDHAGHOSA: purāyam (pure ayam D) puttanto na palujjatiti (paļ° D) yāva ayam puttanto na palujjati na vinassati.— 13, After udapānasālā AB add: jantāgharam k° h°, jantāgharasālā k° h°.— 23 and 26, upasampannam ussukkam k° AB.— 7. 8, bhikkhussa bhātiko B, bhikkhugatiko AC. BUDDHAGHOSA: bhikkhugatiko ti ekasmīm vihāre bhikkhūhi saddhim vasanakapuriso.— 8. 1, undriyati A, udāmyati B, udriyati C. BUDDHAGHOSA: udhiyatitī (udariyatī E) palujjati. —āharāpeyyum A, āharāpesum B, avahāreyyum C. BUDDHAGHOSA: avahāpeyyun (°yyan E) ti āharāpeyyum. I believe that we ought to read avahareyyum. The Bhikkhus are supposed to fetch the wood themselves, not to send for it. —dajjeyyāham AC, dajyāham B. BUDDHAGHOSA (D): dajjāhan ti dajje aham (E omits this passage).— 9. 2, ávisanti A, ávissanti BC.— ojam pi haranti pi (sic) BC, hananti pi A.— 4, piñdena C, piñdakena AB.— 10. 1, vuṭṭhāti B.— 11. 3, gāvam A, gāvum C, gāmam B.— 6, Here and in the following paragraphs the MSS. sometimes read asukasmīm instead of amukasmīm.— 12. 1, tena gantun ti BC, tena upagantun ti A.— 4, °vitāpiyā B (only at the first place).— 5, nimpikosam A, nimbak° B, nimpok° C.— 13. 1, Sāvattiyā AC, °yam B. —abhirameyyām (corrected to °yyam) aham A, °yyam paham B, °yyāmāham C.— 14. 1 and 4, bahum A.

TABLE OF CONTENTS OF THE THIRD BOOK.— 2, bhikkhugatiko A, °bhatiko C, °bhātiko B.— 5, bhedaatth° A, bhedāatth° BC. —susirena A. —vitapāya AC, vitābhāya B.— 6, ajjhokāse ca yā vāsā A.— 7, yathāñāyena AC, yathāñāyena B.— 8, duvibhātihā ca punā B, dvihatihā ca puna A, dvihātihā ca puna ca C.— 9, na jayya A, na eyya C, na seyya B. —vatthudvārena accharikā A, vatthuddāne antari kā BC.

IV.

1. 4, sac' assa hoti avisayham BC, sac' assa av° A (§ 11 assa hoti C, assa AB).— 8, bhagavantānam dassanāya B.— 11, B omits bhikkhū.— 12, aphāsum, phāsum AC, aphāsukam, phāsukam B.— samattasamvāsam A, sapattas° C, pamattas° B.— 13, samādiyitabbam A, samāditabbam C, samaharitabbam B.— 2. 1, The MSS. read sometimes pavārayamānesu, sometimes °riyamānesu.— 2, pucchito ABC instead of mucchito. tadamantarā A, tadanantarā C, tadantarā B.— 6. 2, 3, sāmanto ABC instead of sāmantā (see ii. 27. 4). — Subscription at the end of ch. 11: pañcasattatitikam niñthitam A, pañcavisatikam n° C. B omits this subscription.— 14. 4, pārivāsikapavārañādānena ABC instead of pārivāsikassa pav° (comp. ii. 36. 4).— 16. 3, pavāritānam pavārañam thapenti BC.— 6, et seqq. A constantly omits the words: mā viggaham.— 13, ditthēna vā pav° thapesi AB.— 13, et seqq. C constantly omits the words: kinti te dittham.— 16, aham pi na jānāmi A, aham na j° BC.— 17, samghādisesam ropetvā (ropeta B) BC, yathādhammam kārāpetvā A.— 19, et seqq. sāssa A, svāyam C, sāsā, yassa, svāssa B, sassa E.— 23, suddhānam B.— 24, nam A, tam BC, na E.— 17. 3, tesam vikkhitvā ADE, tesam ācikkhitvā C, tesam pucchitvā B.— 5, anuvaseyyum AC, anuvasseyyum B.— 6, anuvasseyyum AB, anupasseyyum C.— 7, ārogo hoti all MSS. instead of ārogo hosi.— codissatī A, bhedassatī C, codessati B instead of codessasatī.— 8, codessatī AB, codessasatī C.— 9, āyasmā AC, āyasmantā B.— B omits gilāno. —ārogo hoti A, arogā hotha C; B omits these words. — Perhaps we should correct: ārogo ārogam ākañkhamāno codessasatī.— 10, samanuyuñjitvā samanugāhitvā A, samanuy° samanubhāsitvā B, samanuy° samanugāhitvā (samanuggāhitvā c. 18. 5, 6) samanubhāsitvā C (the same c. 18. 5, 6).— 18. 2, et seqq. pavārañas° AB, pavārañas° CE.— 3, 4, C constantly, except at one place in § 4, reads āgame juñhe kom°.— 4, (in the middle of the paragraph) karissati AC, karessāma B.— uddissati A, uddississati C, uddisessāma B.— pavāressati all three MSS.— 6, punad evāgantvā A, punad eva anto BC.

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavârentâ-paṇāmañ ca A, pavârentâ sata dve ca B, pavârente samadveva C. Perhaps we should read : pavârent' âsane (comp. ch. 2), dve ca.— 4, câtuddasa A, catuddasâ B, câtuddasâ C.— chandadânapavâraṇâ A, chandadâne p° B, andadâne p° C.— 6, °vatthu ca bhaṇḍanam A, °vatthu bhaṇḍanam B, °vatthu ditṭhi ca bhaṇḍanam C.— 7, °samgaho ca AB, °samgaho C.

V.

1. 1, et seqq. The MSS. read : asîti °sahassâni instead of asítim °sahassâni.— 2, adhippasâreyyâsi B.— 3, so vo bhagavâ?— 4, upasam̄kantâni C, °kamantâni AB.— 5, upasam̄kamantâni A, °kantâni C, °kamâni B.— 7, no tathâ bhagavantam B, no tathâgatam bhagavantam AC.— 8, AC put the words satthâ . . . asmi only once.— sâvato pi A, sâvako pi B, Sâgato pi C.— no tathâ BC (tathâ is crossed in C).— After Sâgatam a corrector has added, in C: yathâ.— 12, et seqq. Sitavaṇe, Sîtavane B, Sitavane AC.— 13, puṭo AD, phuṭo E, puṭho C, puṭṭho B.— bhoge ca bhuñjitum A, bhogâ ca bh° BC.— 15, bhoge ca bhuñjitum AC, bhogâ ca bh° B.— 25, ânañcappattam AC, ânañcapattam D, ânejjapp° B, aneñcappattam E.— 27, tassa sammâdhimuttassa BC.— bhi-kkhuno AB, tâdino C.— karâniyañ ca na v° A, kariyam na v° C, karâniyam na v° B.— 29, Before tassa me C inserts : sacâham bhante ekapalâsikam uhissati.— upâhanâsu ratto A, up° satto C, up° hattho B.— 2. 1, nilakavaddhikâ, etc., AE, °vatthikâ B, °bandhikâ, °vandikâ, °vandhikâ C, °vattikâ D. Comp. Abhidhânap. 525, 526.— khallakabandhâ A, kallaka-bandhâ and khall° B, khallakabaddhâ CDE.— puṭabandhâ AB, puṭabaddhâ D, pûṭabaddhâ E, puṭabandhâ and puṭabaddhâ C.— pâligunṭhimâ and pâlig° A, pâligunṭhimâ E, pâligunṭhimâ D, pâlikunṭhimâ and pâligunṭhimâ C, pâli-gunṭhikâ B.— tulapunṇikâ AD, tulapunṇikâ and tulapunnikâ B, tulapunṇikâ E, tulapunṇikâ and tulapunṇikâ C.— °vaddhikâ A, °vanṭhikâ B, °bandhikâ and °vaddhikâ C, °baddhikâ and °vattikâ D, °baddhikâ and °vaddhikâ E. E: mendavisâ nabaddhikâ 'ti kannikathâne mendakasiṅga-

san̄thâne vaddhe yojetvâ katâ. — vicchikâlikâ ADE, °likâ BC.
 — 4, uddacammap° A, uddacammap° and udac° C, ot̄thaka-
 cammap° B. — luvakac° A, lûvakac° and luvakac° C, ulukac°
 and ulukac° B, ulukac° D, lukac° E. — 3. 1, °upâhanâ ârohitvâ
 AC, °nam̄ âr° B. — upâhanâ orohitvâ ABC. Comp. i.
 7. 3, 5.— 5. 1, init. : tam bhikkhum pariggahetvâ ABC;
 probably we should correct: tam bhikkhû par°. Comp.
 vi. 11. 1. — upâhanam̄ AC, upâhanâ B.— 6. 1, upâhanam̄
 AC, upâhanâ B.— 2, AB omit rattiyâ.— 2, kañdakam pi
 AC, kañthakam pi B. — kataradanandan ti A, kadharatanandan
 ti C, kattaranadan titi B.— 3, khañtakhatâsaddâ B. — sabhâ-
 katham AC, bhayak° B. Comp. GRIMBLOT, Sept Suttas
 Pâlis, p. 10.— 8. 1, 2, riñchanti, riñchissanti A, ricchanti,
 racchissanti B, riñcanti, riñcissanti C.— 10. 1, tam bhikkhum
 passitvâ C.— 3, pâtamgin ti A, pâtañgan ti C, pâtakan ti B,
 pâtañkiti (°kîti D) DE.— 4, gonakam̄ BDE, gon° AC. —
 tulikam̄ ABC, kul° D, tul° E. — kadali° ACE, kâdali°
 BD.— 7, Probably we should correct: afññataro pi pâpa-
 bhikkhu.— 8, vidhunitvâ AC, vidhûnitvâ B.— 11. 1,
 cammavaddhehi AC, cammabandhehi B. — ogumbhiyanti A,
 ogubbiyanti B, ogummîyanti D, okumpiyanti CE.— 12. 1,
 vinâ upâhanena A, up° vinâ BC.— 13. 1, Kururaghare A,
 Kuraraghare BD, Kuduraghare E, Kusaghare C. — Papata-
 take pabbate A, Papâte pabbate CDE, Pavatte tabbate B.—
 3, neva mayâ AC, na ca mayâ B— 4, neva mayâ A, na ca
 mayâ B.— 5, dassaniyam pâsâdikam̄ A, pâsâdaniyam B,
 pâsâdikam̄ pâsâdaniyam C, pasâdikam̄ pâsâdaniyam E. —
 yatindriyam A, yantindriyam B, santindriyam, which appears
 to be corrected to yantindriyam, C, satindriyan ti jitindriyam
 D, santandriyan ti jivitindriyam E.— 6, kañhuttarâ ACD,
 kañduttarâ BE. — gokañdakahatâ AC, gokañthakagatâ and
 gokañthakahatâ B, gokañnâkâhatâ D, gokañthakahatâ E. —
 majjhâru AC, majjhâru DE, majjh° and majj° B.— 9, tvam̄
 AB, tam C. — sarabhaññamânapariyosâne A, sarabhaññap°
 C, bhaññap° B.— 10, na ramati kâme C.— 11, paridasitî A,
 paridassitî B, paridissati C. paridassitî (pañid° E) paridassesi
 DE.— 12, Gajañgalam A, Kaj° BC. — tato param B, t° parâ
 AC constantly. — Salavati C, Sallavati A, Sallavatî B. —

Setakanñikam A, Setakanñatam C, Svetakannikam B. — Dhûnam A, Thûnam B, Thuñam C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asítisa-hassissaro A C, sahassagâmikissaro B.— 9, upasampâda-pañcehi gañamganâ dhuvasinâ C, upasampadam pañca gañam dhuvanahâyinâ B, upasampadam pañca gañamganâ dhuva-sindâyanâ C.

VI.

1. 2, The MSS. almost indifferently read áhârattam and °ttham (in the following chapters we find almost constantly khâdaniyattham and bhojaniyattham).— 4, 5, bhattâchannakena A, bhattâchandakena C, bhattâchandakena and °candakena B.— 2. 1, susumârav° C, sasukâv° A. B omits this word.— 1, 2, The correct spelling is nippakka instead of nipakka.— 3. 1, vacam B, pacam A C. —vacatham ADE, paccattam C, vattam B. —nisadapotan ti ACD, nisaddapodan ti E, nissadepodakan ti B.— 4. 1, paggavak° AC, vaggavak° pakkavak° B. —DE: pakkavan ti latâjâti.— 5. 1, After patolapannam C inserts: nettamâlap° paggavap°.— 6. 1, viñañgam B, pil° A C. —pippali A C, pipphalam B.— gothaphalam A, goñaphalam B, koñaphalam C.— 8. 1, sâmuddam ABC, samuddikâ 'ti DE. Comp. Abhidh. 461.— bilam ABC, bilâlam D, which may be correct, comp. Abhidh. 461.— 9. 1, thullakacchâbâdho A, °kaccââbâdho B, °kaccâ vâ âb° C. Comp. viii. 17. 1.— 2, rajañipakkam A C, rajañânipakkam B, rajañapakkan (and: rajañanip°) ti raja-nakasatam E.— 10. 1, câlikehi A B, câlitehi C. —cunñacâlinan ti A, cunñam câlinan ti BC. —dussacâlinan ti A C, dussajâlinan ti B.— 11. 1, tam bhikkhum A B, tam bhikkhu C. Probably the correct reading is: tam bhikkhû. Comp. v. 5. 1.— 2, sarañjanam E. —tâlisam A, tâlisam B, tâlisicayam C. Possibly the true reading is kâliyam (Abhidhân. 302).— 12. 4, pharusâ hoti ABC. ph° honti? —salâ-kâtthâniyan ti A, salâkâtaniyan ti C, salâkâdhârayan ti B, salâkodhâniyan ti yattha salâkam odahanti tam DE. —amsabaddhako A, °bandhake B, °vadhako C, °vaddhako D E.

—amsabaddhakam A, °bandhakam B, °vadhakam C.— **13.** 1, muddhatelakan ti C.— 2, natthu AB, natthum C.— åsiñca A, åsiñcanti B, åsiñjiyanti C.— pâtum AC, haritun B.— vattim A, vatti BC.— dahati all three MSS. —dhumanetthan ti A, °nettān ti B, °netthin ti C.— dhumanettâni ABC.— amsabaddhako, °kam AB, amsavaddhako, °kam C.— **14.** 1, atikkhittam° ACE, atipakkhittam° BD.— 2, phalakatumban ti B.— 4, bhesajjam BE, majjam CD, pajjam A.— sattakammam AC, satthak° B.— 5, kabaliñkâya A, kambaliñkâya B, kappaliñkâya C.— kabaliñkan ti A, kabaliñkan ti B, pañikan ti C, kakhalikan ti D, pakalikan ti E.— sâsapakuttena AC, °kuñdena B, °kuñtena E, °kuñdena D.— phositun ti A, positum ti C, dhovitun ti B.— kilijiitha A, kilijittha C, pilicchittha B.— °sakkharikâya AB, °sakkharitâya C. DE: lonasakkarikâya (losakkarikâya E) chinditun ti khurena chinditum (E omits the last two words).— 6, Instead of udâhu patiggahetabbâni I propose to read: ud° patiggahâpetabbâni.— patiggaho ti kato B. kato (tato E) patiggahâpetabbo 'ti sace bhûmippatto patiggahetabbo, appattam (appatti E) pana gahetum vattati DE.— 7, dutthagahapaniko A, °gahaniko BD, °gahañiko CE.— acchakañciyâ AC, addhakañjiyâ B.— acchakañciyan ti AC, andakañjiyan ti B, acchakajakan (acchakañcakan E) ti tanđulakamattho (tanđulamatto E) DE.— **15.** 3, sabbathikam A, sabbatthakam C, sambhattakam B.— ito titam C.— 4, viganetvâ C, pi ganetvâ A, ganetvâ B.— nivisi AC, nivasi B.— 5, (beginning of the paragraph) dârikâ ABC, instead of dârakâ?— The MSS. almost constantly read alamkitâ, which I think is a misspelling caused by mâlakitâ.— aññe dârike AB, aññe dârake C.— aññe dârike ABC.— 6, patimunjâ ti A, °ñcâ ti C, °ñcâhi ti B.— asukassa B.— 8, sabbaso suvanñamayo C. The reading of the Vibhañga (Nissaggiya 23), where the same story is told, is sabbasovañnamayo, which I think is correct.— 9, uttarimanussadhammâ AB, °dhammam C. Comp. v. 1. 7, 8.— kolumpe C, kolumpe A, kolumbe B. In the Abhidhânapp. (456) this word is spelt kolambo. Comp. ch. 19. 3.— **16.** 1, °karanam AC, °kârakam B.— sâpiso A, sâmiso C, sâmiyo B.— kimathiyâ AC,

kimitthiyâ B. —thaddhanatthâya A, dhandhanatthâya B, bandhanattâya C. thambhanatthâya? thaddhattâya? — 2, vacce AC, vadhe B.— **17.** 2, kutâyam AC, kutoyam B.— 4, 5, sâmam pakkam AB, sâmap° DE. C generally reads sâmap°.— 6, sâmapâko, sâmap° B, samâp° corrected to sâmap° C.— 7, ukkapindakâ ADE, °piñdukâ B, °piñdâkâ C. —pâcenti AC, paccanti B.— 8, na ahosi C, nâhosî A, na hoti B.— 9, After khamaniyam bhagavâ B inserts: yâpanîyam bhagavâ. —na ahosi AC, na hoti B. —pañiggahâpetvâ AC, patiggahetvâ B.— **18.** 3, kolumpehi AC, kolambehi B. —âharâpeyyan ti A, âharâpessan ti B, hârâpeyyan ti C. —harâpetvâ AC, âharâpetvâ B.— 4, nihatam ABC, tihatam D, nihatam E.— **19.** 1, After pâhesi B inserts: imam khâdaniyam; before dassetvâ: Sakyaputtassa.— **20.** 1, Mandâkinidahatre B.— 2, bhañe (omitting tena hi) AB. —Mandâkinidaham B. —abbâhitvâ AC, aggahitvâ B.— 3, evam evam Andâkiniyâ dahâya B.— 4, atirittam B.— **21.** 1, uppannam B, ussannam AC. —nippattabijam AC, nibabbabijam B. nibbatthabijan ti (nibbattab° ti E) bijam nibbatthetvâ (nippattetvâ apanetvâ E) paribhuñjittabam DE. Probably we should read nivattabijam.— **22.** 2, so mam khv A, mamam khavâyam B, mamam khv corrected to so mam khv C. —tunhibhuto va B, tato va AC.— 3, duropayo ACDE, dûrepayo B. duropiyo?— **23.** 2, sutthu ayya A, s° ayye B, suthayya C. —âharissâmâ 'ti B. —evam ayyo ti B. —natthayyo B.— 3, potthanikam A, potthalikam B, poñhanikam C. pottañikan ti (potthanikan ti E) mamsacchedanasatthakam vuccati DE.— 4, esâyya A, eseyya C, esâyyo B. —kim pana imâya B, kim pimâya A, kim imâya C.— 6, 7, sacchavi C. —lomo jâto B.— 7, B omits bhagavato mahâvaño.— 8, viññâpemi ti AC, viññâpesiti B instead of viññâpesin ti. —paribhuñjâmaham A.— 13, appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B. Comp. i. 40. 4.— 14, sîhâ sîham° A, sîham° BC. —paripâtenti AB, paripâdenti B.— 15, taracchâ taraccham° A, taracchâ m° C, taraccham° B. —paripâtenti A, paripâdenti B, pâdenti C.— **24.** 2, adhikâni ABC instead of atîtâni, comp. § 3. —na assa AB, na addassa C, instead of na addasam

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B.— na assa A, na addassam̄ C; B omits addasam̄ tam.— 4, me bhavam̄ C, mama bh° A, bhavam̄ B.— 5, patihanati A, patiharati C, patihanti B.— vineti A, vinodeti BC.— āmāsam̄ B.— 6, paradattabhojinam̄ A, paradatthabhojanam̄ BC.— anupavacchati A, anupavacchati BC.— cāpaneti A, ca vyāsaneti B, ca byapaneti C.— °sobhāgyatha B, °sobhagyatam̄ AC.— BUDDHAGHOSA: patthayataṁ icchitan ti (sic) padānam̄ alam eva dātun ti iminā sambandho. sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pātho (pi pāto D) atthi so (yo D) yeva gahetabbo.— 25. 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhātā C. Comp. Sansc. dhrā.— 3, paṭiggaṇhatha AB, paṭigaṇhittha C.— dhātā AC, dhitā B.— 4, na cāham paṭibalo BC.— 5, (at the end) haratha vā. kim nu kho mayā bhante . . . apuññam̄ vā ti (omitting the repetition) AB.— 26. 1, et seq. Belaṭo A, Belaṭto and sometimes Belatṭho BC. Comp. the name of Sañjaya Belatṭhiputta.— 2, ābhato AB, āhato C.— 5, kolumpe pi AB, kolampehi C.— ghaṭe pi A, vighaṭhi pi C, B omits these words.— pitakāni pi uccaṅge pi AC, sippātikāni pi uttarāsaṅgam pi B.— 7, cicitāyati ciṭicitāyati A, cicitāyati ciṭicitāyati B, viccitāyati vicitāyati C.— phālo A, mahāphālo C, balo corrected to bālo B.— divasam santatto A, divasa-santatto C, divasayantatto B.— cicitāyati ciṭaciṭāyati A, cicatāyati ciṭicitāyati B, cicitāyati vicitāyati C.— 28. 2, sabbasandharisandhatam̄ A, sabbasandharitam C, sabbattha-risanthatam B. DE: sabbasandharan ti (saddhasanthānan ti D) yathā sabbam sandhatam̄ (santhātam D) hoti evam. Probably we ought to correct: sabbasantharim̄ āvasa-thāgāram̄ santharitvā (comp. Mahāparin. Sutta, p. 11).— Before āsanāni AC insert bhagavato. Comp. Mahāparinibbānas. p. 11.— 3, sabbasandharisandhatam̄ AC, sabbasattharikam̄ santhatam B.— purattābhīmukho A, puratthābh° C, puratthimābh° B (at both places).— purakkhetvā A, purekkhitvā C, purakkhatvā corrected to purekkhetvā B.— purakkhetvā A, purekkhatvā B, purakkhitvā C.— mahatam A, mahati BC.— bhojanānim A, bhojanāti B, bhogajāni C.

7, et seq. Sunidhav° A CE, Sūnidhav°, Sunidhav°, Sunidhav° B, Sūtidhav° D. I think that Childers's spelling Sunīdha is correct; comp. Sansc. Sunītha.— 10, nivesanā C, parivesanā B, parivesanam A.— 11, brahmacariye AC, brahma-cariye B.— āsum ABC. The true reading is assu, see Mahāparinibb. Sutta, p. 14.— 13, visajja AC, vessajja B, vissajja DE.— jano bandhati AC, jano pabandhanti B, jano pabandhati E, jato bandhati D.— 29. 2, samsaritam AC, samsitam E, samhitam B.— acchinnamulam B, ucchinnam m° AC.— 30. 1, bhadram bhadram yānam AC, bhadram y° B. Comp. Mahāpar. Sutta, p. 19.— 3, niyyāsum AB, niyāsisum C.— 4, kissa je Amb° amhākam d° B.— eka-bhuttam AC, etam bh° B.— sace pi me ayy° A.— dajjāham tam C, dajjāham A, dajjā B.— 4, 5, Instead of ambakāya ABC read Ambapālikāya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA : ambakāyā 'ti itthiyikāya). Comp. Mahāparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhiñjikāv° A, Kiñcik° C, Giñjak° B.— Ambavaṇam A.— 31. 1, et seq. sandhāgāre AC, santhāg° and satthāg° B.— Nātap° A, Nātap° and Nāthap° B, Nātap° C.— samikābhisaṁkhāro B (at both places).— 3, kiṁ panime karissanti C.— 4, divā divasā A, divā divassa B, divā divase C.— pattikā AB, pattiko corrected to pattikā C.— 7, C omits jegucchitāya dhammam desemi. jiguechitāya dh° d° A, jigucchāya dh° d° B.— 8, 9, anabhāvam gatā B.— 10, anuviccaṅkāram ABC, anuvijjakāraṇam D, anuvicchaṅkāraṇam E (anuviditvā cintetvā tulayitvā kātabbam).— mam hi AC, mamaṇ hi B.— sāvakā AB, sāvakam C.— 11, piṇḍapātam BC, piṇḍakam A (at both places).— 13, asatā AC, acchā B.— musāva AC, musāvādā B.— 32. 1, et seq. uggahitapatīggahitakam AC, uggahitam paṭiggahitam, and uggahitakam paṭiggahitakam B.— 33. 1, bahārāmak° A, bāhirāk° B, ārāmak° C.— āropetvā AC, āropitā B.— 3, 4, sammutiyā k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiyā to sammatāya, but that sammuti is here the fem. of an adjective sammuta=Sansc. sāmmata.— 4, sammuti k° all three MSS. —gonisātikam A,

gonisātikam B, gonisādikam CE.— 5, bahi patiṭṭhāpentī A, bahi tṭhapentī B, bahi vāsentī C.— sammutikapp° AC, sammutiyā kapp° B.— gonisādikam A, gonyādikam B, gonisādikam C.— sammutin ti A, sammutisan ti B, sammutiyan ti C, sammutikā nāma, etc., E.— **34.** 1, supabhiñjanakam A.— 3, supabhiñjanakam AC.— 5, sabbatthakam mah° A, sabbatthakamah° C, sambhattamkam mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakam A, sūpabhiñcācārakam C.— 9, tena hi sunisa catur° B.— 12, I have written bhadram yānam abhirūhitvā; ABC read: bhadram bhadram y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B.— pattiķā va B.— 17, Āṅguttarāmo (at both places) A.— lonam pi tanḍulam pi telam pi A, lonam pi telam pi madhum pi tanḍulam pi B, lonam pi telam pi tanḍulam pi C.— After khādaniyam pi AB insert bhojaniyam pi. Comp. ch. 33. 1. yattha bhagavantam AC, yathā mayam bh° B.— tattha is omitted in AC, in C it has been inserted afterwards by a corrector.— 18, sampādeti B, sambhāvesi AC. Comp. vii. 1. 1.— 19, nivesanam AC, parivesanā B.— 19, 20, sampavāresi (and sampavāretvā) taruṇena ca khirena C; AB omit ca at both places.— 20, santi hi bhante B.— 21, pañca gorasam AC, pañca gosam B, pañca gorase E.— māso māsatthikena AC, kummāso kummāsatthikena māsenā māsatthikena B.— iminā yam ayyassa kappiyam yam tam d° B, iminā ayyassa k° d° A, iminā ayyassa yam k° tam d° C.— **35.** 1, et seq. Keniyo B, Keniyo A. C spells the name generally Keniyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyan ti AC, yāpeyyan ti B.— 2, samihitam AC, samañgitam B.— Atṭhako Vāmako Vāmadevo cāngiraso Bhagu Yamataggi ca Vāsettho Bhāradvājo ca Kassapo Vessāmitto ca mantānam kattāro isayo ime rattup° B.— 6, madhu-kapānam A, madhup° BCDE.— dākarasam AC, tākar° E, sākar° BD.— 8, sāvatthi all three MSS. instead of sāvitthi.— ve jayatam B, ve yajatam C, veya etam (ve yajatam?) A.
36. 1, śāmkaram ADE, samkāram C, samnagaram B.—

pañca satâni 'ssa dândo A; in C assa has been inserted by a corrector; tassa pañca satâni dândo B.— 2, bahukato A B E, bahukkato D, bahugatho C.— buddhe vâ dhamme vâ samghe vâ A.— samkarô AC, samgâro B.— pañca satâni 'ssa d° A.— 3, mahiddhiko B.— abhippasâdo B.— 4, bhagavato mettena cittena ph° ABC instead of bhagavatâ m° c° ph°.— gâvîm tarunav° A, gâvi tarunâv° B, gâvi tarunav° C.— eso âvuso B.— 6, nâddasa ABC instead of nâddasam.— sâkam B constantly.— nâddasa AB, nâdassa C instead of nâddasam.— 37. 3, bahum-bahum denti C, which possibly is the correct reading.— 4, B appears to read Bhusâgâre. Comp. also Mahâparin. Sutta, pp. 44, 45.— 5, moghapurisa pabbajito BC, m° pabbajite A.— pabbajitena A, pabbajito C, pabbajite corrected to pabbajito B.— 40. 3, (at the end) yâvajîvikam tadahu pañgahitam BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcani upasani AC, añjatîm upapiñjani B.— salâkañhâni AC, salâkodhanti B.— 3, thavikam paddhakam B, thavikaamsavaddhakam A, thapikam añnavaddhakam C.— 6, vikâsiyam AB, vikâsâyam C.— 10, sihañ ca dipikam A, sîhabyagghadîpika C, sihañ ca dipikam B.

VII.

1. 1, et seq. Pâveyyakâ ACE, Pâtheyyakâ and Pâth° B, Pât° and Pâth° D. BUDDHAGHOSA explains this name thus: Pâteyya- (Pâceyya° E) ratthavâsino, Pâtheyya (Pâveyyam E) nâma Kosalesu pacchimadisâbhâge rattham, tatthavâsino 'ti. Comp. Turnour's Index to the Mahâvâmsa, p. 20. — BUDDHAGHOSA, after having explained okapunñehi, adds: og hapunñehiti (opapunñehiti D) pi pâtho.— 2, B omits yâpaniyam bhagavâ.— avivadamânâ phâsukam (phâsu B) vassam vassimhâ BC, which is wrong, as the commentary shows.— gacchantâ A, âg° BC.— 5, (I here mark the readings of the Parivâra [MS. Orient. fol 378 of the Berlin Royal Library, fol. jhlî], which contains a

similar passage, by P) ovattiyakaranamattena A.E, ovattikak° CP, ovadhiyak° D, ovadhitakāraṇamattena B.—kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍūṣak° P, kaṇḍusakakaṇamattenā 'ti muttiya- (corrected: mutaddittiya-) patta-bandhanamattena D, kaṇḍusakaraṇamatthenā 'ti muddiya-pattabandhanamattena E.—anuvādakaraṇam° ACEP, anuvātam° B, anuvādakaraṇam° D.—ovadeyyakaraṇamattena A, ovadh° C, ovaddh° B, ovat̄h° E, ovad° corrected to ovaddh° D, ovatt° P. The word is explained thus: āgantukapattāropanamattena kāṭhinacīvaraṭo vā pattam gahetvā aññasmim akāṭhinacīvare (kāṭhinacīvare D) pattāropanamattena. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C.—sammā AP, simmā C, sāmañ B.— 6, pāpanikena ACEP, apanikena B, pāpanikena D.—eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C.—sammā AP, sammo B, simā C.— 7, saubbhārā AC, ya-vubbhārā B, sahubbhārā E. P generally reads sahubbh°; I have met only once or twice in this MS. with the reading saubbhārā.— 4. 1, et seq. A sometimes, and B very often, reads vippakataṁ cīvaram.— 11. 1, et seq. apacinayamāno A, apacitiyamāno and apaciniyamāno B, apavilāyamāno C.—Subscription: apacinanavakam n° A, apacinān° n° B. C omits the subscription.— 13. 1, vesati AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK.— 1, Pāveyyakā AC, Pāṭheyakā B.— 4, ullikhi AC, ullikhā B.—opatti° A, opati B, opaṭhi C.—daṭhakamm° B.—ānuvādikā AB, ānuvārikā C.— 5, ovadheyyam° C.— 6, sañchinnena AB, sacch° C.— 9, chinna° A, sacchinna° C, chinne B.— 11, simassa ubbhārathamhi A, sīmassa ubbharāṭhāpi C, simāsa ubbhārāṭhami B.— 12, 14, idha B, idam° AC.— 15, kariyam tassa A, kayiran tassa C, karissam tassa B.— 20, sattasattavidhi AC, sakkasukkāviddhī B.— 21, natthi AC, nantikā B.—chaccā AC, chat̄he B. chaccho (Sansc. shaṭças)?— 22, AC omit the words ādāya nissīmagatam.— 23, tipi AC, tini B. hetṭhā 'ti tinayo vidhi?— 27, karaniyo AB, °yā C.— 28, apaciṇānā A, apavilānā C, apaciṇe B.

VIII.

1. 1, 2, ârâmâni BC instead of ârâmâ and ârâme.— 2, vuṭṭhâpessâmâ ti A, °yyâmâ ti BC.— 3, pariḥâyissati B, bhañjissati A, sacchijjati C.— gilânâ 'ti pativedeyyan ti ABC, gilânam pativedeyyan ti E, gilânam pativaseyyan ti D.— 4, jîvatîti tassa Jîvako B, tassa jîvatîti J° C, tassa Jîvako A.— 5, upari jîvitum B.— 6, gañhati DE (at both places).— sutthum ca ABC, sutthu ca DE.— sutthum ca AB, sutthu ca C.— 7, âhiñdanto âcariya C, âhiñdantomhi âcariya AB.— âhiñdanto na kiñci A; BC omit âhiñdanto.— 8, kam̄ tikiçchâmîti A, tam̄ t° BC.— etissâ âcariya A, etissâcariya C, ehâcariya B.— 10, yadâ arogâ ahosi AC, yadâ ârogo hoti B.— 11, uttânakam̄ B.— nipajjâpetvâ B, nipâtetvâ AC.— nuṭhuhitvâ AC, nuṭthahitvâ B.— 12, me mahagghâni bhesajjâni B.— upajâñâmetassa samyamassa ABC. BUDDHAGHOSA: upanayam (upaneyam E) etassa samyamassâ 'ti nayatassa (nayakatassa E) ca rogupasamassa (rogûpamassa E) ca upakâram jânâmîti adhippâyo.— 13, arogâ thitâ A, ârogâ thitâ, âr° thitâ, âr° titâ C, ârogâpitâ B (at all three places). Comp. § 22.— amhâkañ ceva B.— 14, na círam AC, na cirasseva B.— 16, ayam kho gahapati A, ayam kho set̄hi B, ayam kho set̄hi gahapati C.— 17, sâdu deva . . . ânâpetam B, s° devo . . . ânâpetu AC. Comp. § 21, 23.— 18, nipâtvo A, nipajjâpetvâ BC.— m° te saṃbandhitvâ B.— ophâletvâ A, pâletvâ B, pâtiletvâ C, uppâdetvâ DE. Comp. § 22.— sippani C, sippinim A, sippini E, sabbini B, sibbanim D.— pâñake, pâñako AC, pâñake, pâñako B.— passeyyâtha B, passathayyo A, passathayyâ C.— tesâyam (at both places) B.— sibbini A, sibbinâ B, sappani corrected to sippani C.— 19, sacâham A, saccâham C, sacâham and sacéham B.— 20, jânâsi A, jânâhitî B.— 21, antaganhâbâdho A, antânam ganthâbâdho C, antaganhâb° B.— devo C, deva AB. Comp. § 23.— ânâpetha A, ânâpetum B, ânâpetu C.— 22, ussârâpetvâ DE.— thambhe A, tambhe C, tumbhe B.— ubandhitvâ A, upanibandhitvâ ea C.— uppâtetvâ AC, uppâl° B.— antaganhîm A, antânam ganhi C, antoganhikam B.— andhaganhîm A, antânam ganhi C,

antogānṭhi B. —B omits antāni patipavesetvā. —ārogo thito A B. —solasa kahāpanasahassāni adāsi B.— 23, In B, at some of the places where the king's name occurs, he is called Candapajjota.— 24, tam te lopivisaratīti B instead of tam devo pivissatīti. —nippimceyyam A, nipaceyyam BC. —nippaci A, nipaci BC. —sappim pītam AB. —mam ghātepessasi B, ghātāpeyyāsi (omitting mam) A, ghātāpeyyāsi mam C. Comp. § 28. ghātāpeyyāti?— 26, tam sappim A, tam sappi B, sappi C. —amanusseva patījāto B. —mā cassa AC, māssā B.— 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, olumpetvā DE.— 28, khādati B, khādi A. —apāyi AC, pivati apāsi B. —khādayitam AB, khāyitam C. —ghātāpeyyāsi AC, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi ABC. ghātāpeyyāti? —siveyyakam BC, sīv° and sīv° BD, sīv° E. —paccārahati AB, paccāharati C. paccārahati?— 31, B: nānābhessajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jīvako Kom° tīni upphalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā etc. —At the third place we ought to read virecessati instead of virecessatīti.— 33, nhāyitu (at both places) A, nahayitu (at both places) B, hāyatu and nahāyatu C.— **2.** 1, addhakāsiyam DE.— upaddhakāsinam ABC, °kāsinam DE. —khamamānam, khamamāno ABC, kambhānan ti (corrected to kambhānan ti) uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E.— **4.** 1, anāgamentānam A. —sadisam A, sadisānam B, sadisā C.— **7.** 1, After nimbakose pi A inserts ajjhokāse pi.— 2, sammannitabbo ABC instead of sammannitabbam.— After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chabbaggyā bhikkhū (?) tath' eva bhandāgārikam vutthāpentī. See the list of contents of this book, v. 10.— **9.** 1, A omits sabbo.— 3, uttarantassa AC, uttaritassa B.— **10.** 2, situdakāya A, situddakāya C, sītunakāya B, sītuntikā ti apakkarajanam vuucati E. I am doubtful as to the correct spelling. sītunhikāya?—uttarālumpam AC, uttarālumpakam B. uttarālavān ti vatthāthārakam rajaṇakumbhiyā majhe thapetvā tam āthāram parikkhipitvā rajaṇam pakkipitum anujānāmīti attho, evam

hi kate rajañam na uttarati E.— 3, aviñcanti A, ávajjanti BC. ávajjenti? —°thálakan ti ABC, °thálakan ti E, °tálakan ti D.— 11. 1, okkamitun ti AB, pakkamitun ti CDE. Comp. i. 25. 23.— 2, pattinam A, patthinam E, pattinnam D, patthinnam BC. The comment explains the word thus: atirajitattâ thaddham. Comp. Sansc. styâna. — osâretun ti ABC, osâdetun ti D, thapetun ti E. —dantakâsâ-vâni C; after dantakâsâvâni B inserts: ti dasadasâ honti.— 12. 1, Magadhamahâkhettam B. — acchibandham A, accabaddham, which at one of the places is corrected to accib° C, accibandham BE, adhibaddham D. BUDDHAGHOSA: caturassakedârabaddham. —pâlibaddham, mariyâda-baddham, simghâṭakabaddham E. —acchinnabandham B. — passatha tumhe AC, passatu me B.— 13. 2, 5, uggate B, uddhate AC. Comp. Lal. Vist. p. 447, ed. Calc. —A omits rattiyâ.— 3, 5, After dhammadvinaye B inserts pabbajitâ.— 14. 1, aggalam acchâdeyyan ti chinnatthâne pilotikakhaṇḍam (pilotikabaddham D) laggâpeyyan ti DE. —sapattam A, du-pattam C, dupattam B. —majjhe ekacciyan ti AC, maṇḍele (corrected to maṇḍela) kacciyan ti B.— 2, achupantam A, achupanti B, achupentam C. —utuṭhatânam A, utuddha-tânam B, utumbaṭânam (corrected to utubbâṭânam) D, utuddhatânam CE. BUDDHAGHOSA: ututo dîghakâlato uddhatânam (uṭṭhânam D) gatavaththakânam (vattakânam D) pilotikânan ti vuttam hoti.— 15. 4, kallakâyâ AC, kallakâyâni B.— 6, pâdâ AC, pâdâni B.— 7, et seq. The MSS. indifferently read both gamiya° and gamika°.— kim . . atthavasam the MSS. constantly. —AB almost constantly read samphassamânâ instead of sampassamânâ.— 9, ussure all three MSS.— 10, sampamânena A, samphamâne B, sampassamânena C.— 11, brahmacariyânam jinne A, brahmacariyam jinno B, brahmacârikam jikkena C.— jinñâ bhavissanti all three MSS. instead of jinñâ bhavissatha. —kim . . ânisamsam the MSS. constantly.— 13, passambhissati AC, passaddhisati B. —passaddhamkâyâ A, passaddhikâya B, passaddhakâyo C.— 14, atipamoditâ AC, dadâti pamoditâ B. —maccharam B. —dibbam sukham sâ labhateva âyum B.— 16. 1, et seq. The MSS. almost

constantly read okkamenti (rarely okkamanti), but okkamtānam (rarely okkamentānam); comp. okkamayato, § 3.—4, tena kho pana samayena āyasmato Ānandassa atikhuddakam B.—samgopeti A.—**21.** 1, suttalukham AB, suttalukham CE, suttalukam D. BUDDHAGHOSA : sutteneva aggalam kātun ti attho. —okiriyanti AC, okiranti B. okireyyatiti jinnakonano galati D, okiratiti chindakonato galati E. —atthapadakam A, atthapadakā B, atthapadikam C, atthapādakam D, atthāpadakam E. BUDDHAGHOSA (E) : atthāpadakacchannena pattamukham sibbitum.—2, anvādhikam pi āropetum is explained thus by BUDDHAGHOSA : āgantukapattam dātum. idam pana appahonake āropetabbam. sace pahoti āgantukapattam na vattati, chinditabbam eva.—**22.** 1, mātāpitaro hi kho A, °ro kho B, °ro pi kho C. dadamāno BC, dadamāne A.—**23.** 1, idhāham B, so aham A, soham C. Comp. ii. 12, 1, etc.—**24.** 4, Possibly we should correct anadhitthite instead of anadhitthitenā; comp. bhājiyamāne.—5, Isibhato A, °ddo C, °tto B.—6, Nilavāsi AB, Nilavāsi C.—Sānavāsi A, Sālavāsi C; B omits the name of this Thera. —Gotako A, Gopako B, Govako C.—Balikasantāno A, Phalikasandano B, Phalikasandāno C.—**25.** 2, In the speech of Upananda the MSS. constantly read agamāsi and aggahesi. There is no doubt that this is simply a mistake for agamāsim and aggahesim. —te pi mam (at the first place) all three MSS. instead of te mam.—**26.** 1, upatthahantīti A, upatthentīti C, upatthapentīti B.—upatthentīti AC, upatthapentīti B.—3, upatthentīti AC, upatthahantīti B.—upatthentīti AC, upatthantīti B. —natthi te all three MSS. Probably we ought to read : n' atthi vo (te and vo are very similar in Burmese writing).—upatthaheyyum AB, upaheyyum C.—4, upatthāpetabbo B constantly.—7, nihātum A, niharitum BC.—8, nihātum AB, niharitum C.—**27.** 1, upatthahemāti A, upatthapemāti B, upatthāhemāti C.—5, avissajjitam C.—**28.** 1, AC omit hi.—2, ajinakkhipam AC constantly, ajinapakkhikam and ajinapakkhim B.—titthiyadhajam dhāretabbam AB, °jo dhāretabbo C.—3, akkanālam AE, akkanālam B, agganālam C, akkhanālam D.—panadasāni and phaṇad° A, phala-

dasâni C, phalakasâni and phaladasâni B.— **31.** 1, After ârocesum C adds: anujânâmi bhikkhave visâsam gâhetun ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatrajo B, hi atr° AC.— 3, mahâbhiso AC, mahâbhâñño B.— 6, sinehati A, sinehasî B, °si C.— 11, sîtudi A, santuñhi B, situñhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhâ A, avibbhatti B, avibbhanti C.— addasâsi ubhañdite A, addasâpi ubh° C, addasâsañ ca bhañdite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchimsu A, punajjhîsu B, puna dvisu C.— gilâyanâ AB, gilâyavâ C.— 19, agganâlâ ca C, akkanâlî ca A, akkanâlayam B.— 21, °phâna° A, °pana° B, °phala° C.— 22, bahi BC, pahi A.

IX.

1. 1, BUDDHAGHOSA: tantibaddho 'ti tasmim âvâse kattabbatâtantipatibaddho.— 5, addasa kho A, addasâ kho BC. This is certainly a blunder; the true reading is addasam kho; see Kuhn, Beiträge zur Pâli-Grammatik, p. 109. —The three MSS. read: bhante bhikkhu d° va âgacchante. I propose to read: bh° te bhikkhû, etc.— 6, adhammikena nasi dhammikena ukkhitto A, adhammikena si kammena ukkhitto C, adhammiko nasi kammena pi ukkhitto adhammikena pi dhammecakena ukkhitto B.— 8, vatthusmim kârañeti AC, v° kasmin kârañe ti B. The reading of B (or: v° kismim kârañe 'ti) may be correct.— 9, vinaye AC, vinayo, B.— **3.** 1, 2, BUDDHAGHOSA: aññatrâpi dhammadammam karontîti aññatrâpi dhammadammam (sic) karonti ayam eva vâ pâtho . . . aññatrâpi vinaya-kammam aññatrâpi satthusâsanakamman ti.— 3, cha imâni CD, cha yimâni AE, chamâni B.— **4.** 8, anantarikassâpi AB, antarikassa pi C. E: ânantarikassâ ti attano anantaram nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— **5.** 1, pañinissajetâ A, pañinisajetâ C, pañinissajjetâ B. BUDDHAGHOSA: pañinissadethâ ti (pañinissajitvâ ti E) pañinissajjitabbâ.— **6.** 1, AC omit bhagavantam abhivâdetvâ.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, att̄hānārahikam A, raṭṭhānarāhikam B, athānarāhikam C.— 10, yañ ca kammam A, pañcakammam BC.— 11, °upasampadā ABC.— 16, paṭikkhittam BC, °ttā A.— 17, na ca kārakam C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjaniyasena ca A, tajjaniyavasena ca BC. tajjaniyam nissayena ca ?— 33, paccāropeyya aññañño A, paccakkhāropeypa aññamaññam C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetāndulakan tassa B.— 35, All three MSS. read bhaṇḍanakārako.— 38, cakkam bandhe ?— 41, pañño AB, tañcā C.— 44, °byādhike AB, °byādhite C.

X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6, 7.— 2. 1, BUDDHAGHOSA : asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pāṭho.— 3, et seq. In the MSS. the name of the king is spelt: Dighiti, Dighiti, Dighīti. Dighiti is the most frequent spelling, but Dighīti appears to be the correct one, as the name apparently is derived from iti.— 3, All MSS. read mama abbhuyyāto. Read mamaññ abbhuyyāto.—abhivijiiya C— 4, et seq. vammikam A, dhammikam BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C.—hoti AB, hotīti C, instead of hohi.— 6, After vijāyi C inserts: suvannavannam buddhalakkhanasampannam buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dighāyu.— 8, Brahmadatte Kāsiraññe A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciradittho B, cīram diṭṭhā A, ciraditthā C.— 11, bilāni AB, khilāni C.—guppam A, kuppa C, gumbam B.— 12, rappiye A, rammiye C, gusimpiye B.—atha katṭhāni A, atṭha k° C, atthi k° B.—anaththako A, anattako C, anattakārako B.— 13, rodi vappam pucchitvā A, roditvā khippam pucchitvā B, roditvā dhammam pañcītvā C.— 14, AC omit paṭissutvā.—AC omit atha kho . . . etad avoca.—AC omit

paccassosi . . . Kâsirañño.— 15, gamissâmâ ti A, gamissâmi C, gamissâmîti B. —aññena ratho C, aññeneva ratho AB. —tassa . . niddam okkami all three MSS.— 16, paripâdesi B, parimâtesi C, paripâ A.— 17, nibbâtetvâ A, nibbâhetvâ C, nibbâpetvâ B.—adrûbhâya A, adubhaya C, adrabbhâvâya B.—**3.** 1, v. 2, BUDDHAGHOSA: parimutthâ 'ti muṭṭhassatino. vâcâgocarabhâñino 'ti râkârassa (rak° D) rassâdeso kato. vâcâgocarâ na satipaṭṭhânâdigocarâ. bhâñino ca, katham-
bhâñino (E adds ca). yâv' icchanti mukhâyâman ti yâva mukham pasâretum icchanti tâva pasâretvâ bhâñino, eko pi samghagâravena mukhasamkocam na karotiti attho.—v. 3, yeva tam A, ye tam BDE, ye ca tam C.—upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, atthicchinnâ ACE, °cchiddâ B, °cchidâ D.—gavâssa° BDE, gavassa° AC.— v. 9, mâtâñgaraññe A, °rañño B, mâtâñgam vañe C. BUDDHAGHOSA: mâtâñgra-
raññeva (°rañño ca D) nâgo 'ti mâtâñgo araññe (rañño va D) nâgo vâ.— v. 10, sahâyakâ AC, °tâ B.—kayirâ A, kavirâ C, kerâ B.—mâtâñgaraññe A, °rañño BC.—**4.** 1, 2, Pâ-
cinavamsadâyo, °ye A, Pâcinavamsadâso, °ye B, Vâci-
navamsamaggadâyo, Pâcinavamsamiggadâye C.— 2, atthak° AC, attak° B.— 6, et seq. Pârileyyakam CDE, Pâlil° A, Pâral° B.— 7, upaṭṭhâpesi B.—apâyi A, apâsi B, avâsi C.— **5.** 1, pindapâtam B, pindapâta C, pindakam A.— 2, pindapâtam B, pindakam AC.— 6, Mahâkothiko A, °to BC.— 12, katham nu kho tehi AB, k° nu kho tehi tehi C, instead of: katham nu kho amhehi?— **6.** 3, v. 1, After viniechayesu B omits ca; Buddha-
ghosa does not mention this ca.— v. 2, anânuvajjo ABCE, ananuvajjo D.—vadeyya yena tam B.— v. 3, anuyyatam A, anuyuttam BCE, anuyuttam and anuyuttam D. BUDDHAGHOSA explains this word thus: anuyyâtam anupakatam.— v. 4, pajjhâti B.—kâlâgatam A, kâlâkatam E, kâlagatam BCD. BUDDHAGHOSA: kathetabbayuttakâle âga-
tam.— v. 5, pametum ABD, sametum CE. BUDDHAGHOSA: vimamsitum tam tam kâranam paññâya tulayitum samattho.—viraddhikovido A, visuddhikovido BC. D: visandikotiviro ti viddhatthânakusalo ; E: visandhikovido ti viraddhatthâ-

nakusalo.— v. 6, saññāpanam A C, paññapanam B, saññajanam D, paññapanam E.— v. 7, BUDDHAGHOSA : yathā nāma āhunam (anuhitam D) āhutipiṇḍam samuggaṇhantīti.— v. 9, vattanā A, vattunā B, vatthunā C.— v. 10, athacaro idha A, °caro va C, °varo dha B.

TABLE OF CONTENTS OF THE TENTH BOOK.— 2, paññekañ cepa sampadā A, pañcekañ ceva sampadā B, mālakañ ceva vamsadā C.— 3, Koṭhiko A, °to B C.— 3, Upāli cubho A, U° cubhayo B, Upālivhayo C.— 4, 'nāthapiṇḍiko B, ca Sudatto ca A, ca Sudattho na ca C.— A C omit Vis° Mig° ca.— samakam dade C.— v. 5 is wanting in A B.



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